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THE FULNESS OF THE GODHEAD.

The 24th No. of the Biblical Repository contains an essay by Professor Stuart on Col. ii. 9. It is furnished in his usual and best manner. It fills 56 octavo pages. It is learned, elaborate, complete. None of the requisite parts are wanting. In this, as in all his other "exercitations" and treatises, the Professor casts his eyes to every point of his position, and takes the precaution that no point be left exposed and defenceless. His literary productions are, on this account, characterized rather by repletion than by needless *prolixity*. He reminds us of the indefatigable Bishop Barrow, who is reported to have preached sermons of *three hours' length;* and concerning whom it is further reported that *his Majesty George II.*, before whom the Bishop sometimes officiated, said that "Dr. B. was a very unfair preacher, for he never left anything further to be said on the subject by any one who should come after him."

Our Professor seems to have cast in his mind for a text of scripture which should decide forever the Unitarian question. He wished to fix on such a text as the theme of an irrefragable disquisition. And which of the proof texts in the Trinitarian list of them shall it be? That in Hebrews i. 8? No: For though the Son be there called God, yet the point of the apostle's argument is not the Son's *Godhead*, but His *pre-eminence* above angels. And the text can prove no point beyond what the apostle himself intended. And besides, there is, in the connection, another God *above* this God. Of course, the latter cannot be the Holy One; he who is called the only living and true God.

Shall it be the last in I. Timothy, iii: 16, or that in Phil. ii: 6, or that in John xx: 28, in which the Son is called God? No: They will not answer the purpose of proof-texts. For, it being admitted that the word God, in its application to the Son, is to be understood to be in an *inferior* sense in one passage—that in Hebrews—it cannot, of course, be relied upon in any other. If we find the Son to be a *secondary* God in one place, he cannot be anything more in any *other* place. He who is once second to the true God can never be equal to him.

But there is the passage in Col. ii: 9: "For *in him dwelleth all the fulness of the* Godhead bodily." This must be the one best adapted to our purpose. Of course it is adopted. The Professor employs 19 or 20 pages in critical inquiries and references about the word *pleroma—fullness*. The result of them is, that in this text it signifies *contents*, or that which completely fills or *contains*. The original is *Pan Pleroma; the whole fulness*. The word Godhead he determines to be the *abstract* of that of which the word *God* is the *concrete*. The meaning, therefore, is not materially different from what it would have been if the concrete had been used—all the fullness of God. The force of the passage, and of the argument which stands upon it, now begins to appear. The Lord Jesus Christ being the container of the whole Godhead must be infinite and properly Divine. The Godhead being infinite, that which contains the whole of it must necessarily be infinite also. The inference is undoubtedly correct, provided the terms in the premises are employed in a strict and technical sense. The known and acknowledged fact, however, is that words are not generally so used in the Bible. They are usually employed in a loose, popular, modified and poetical sense. A thousand mistakes have been made by learned divines in quoting scripture on the assumption that the words *faith, justification, righteousness, saved, condemned, elected*, and a multitude of others, have the same meaning in the New Testament as in systematic theology.

The next twenty pages are mostly employed in giving an account of the Gnostic philosophy. In this *gnosis* the word Pleroma held the highest place. It signified all that our two words *God and Heaven* are understood to mean. The Gnostic christians disbelieved the *humanity* of Christ. They did not allow him to possess a *body*. His flesh was *apparent*, but not *real*. In their Gnosis, or philosophy, matter was evil, and the source of all evil. Spiritual beings were good, but material beings wicked. Mixed beings—those composed in part of spirit and in part of matter—were partially both good and evil. They believed Christ to be wholly good. Consequently that he was altogether immaterial and spiritual. In opposition to this doctrine of the Gnostics, the apostle avers that the Godhead dwelt in Jesus *bodily; in human nature*, which is part *body* and part *spirit*. He asserts the Savior to be a proper man. This idea Professor S. supposes to be the force of the word *bodily*. And in this point we think him to be correct.

We now return to the main point in the argument. Is it wise and just to interpret the text as consisting of literal and technical terms? Professor S. seems to do it with much confidence and exulting satisfaction, until he comes to look objections in the face. One of these gives him no small measure of inconvenience and trouble. It is taken from Eph. iii: 19, where the apostle speaks of his christian brethren as "being filled with all the fullness of God." It hence appears that in the language and sense of the apostle, the fulness of God might be contained in a man, or in men. But how are we to understand the expression? Doubtless as a strong, *oriental hyperbole*. And if it be such in one of the cases, so undoubtedly in the other. It signifies a high degree of Divine endowment and illumination. But it cannot be literally accepted. Did God literally *dwell in*, did he *inhabit, occupy as a home*, the person of a man? This conception certainly cannot be reasonably entertained. Our Professor concedes that the fulness of God imparted to Christians, may be to them the same thing in *kind* that it was to Christ. But in *measure* vastly different. This we grant. But is the difference infinite? He thinks that it is. Because that Christ is the Logos who in the beginning was with God and was God. And being God He is infinite and can contain infinity. The writer has now changed his ground. He commenced with an argument to prove the *Divinity* of Christ, from the fact that the fulness of God is in Him. He now proves that the Divine fulness must be literally in Him because He *is* Infinite and Divine. This is merely arguing in a circle as verily as the Romanist does when he first proves that a doctrine is true because it is taught by the church; and next proves the inerrability of the church from the *truth* of the doctrine. Both premises are assumed. One of them, at least, ought to be separately and previously proved. While mutually standing on *each other*, they have no stand-plot at all, as *a whole*.

Professor S., if we may be allowed to judge in the case, is, at the conclusion of his essay, at the very point whence he started. The text on which he builds his structure, is found by him to be unavailable for his purpose until he has proved the main and ultimate question. We think that in closing his article he could not have felt great satisfaction in it. Indeed we are confident that Prof. S., and other enlightened Trinitarians, have but small confidence in the Scriptural argument for the Trinity. So it often is, is this our age and world. One error stands on another error's shoulder. A whole army of them may stand on the sand. But they stand by bracing against each other, not as they ought, on an underlying foundation.

What good reason had Prof. S. to assume that Christ was the Logos, and that Logos was the Supreme God? The term God is not always used in it highest sense. The Prof. himself acknowledges that it is not so used in Hebrews i: 8. Of course it is not so used in John i: 1, or any where in the Bible.

The text under consideration says that the Godhead *dwells* in Christ. How did it dwell in him? Was it not essentially in the same manner as it dwelt in the Jewish tabernacle and temple? By Divine manifestations? God was declared to dwell in that house. It was called the house of God. He there *manifested* himself to his people. The cloud and the glory were symbols of Divine presence. And thus God dwelt in Christ. Men saw "His glory; the glory of the only begotten of the Father, full of grace and truth." As there had been a *visible* manifestation of God in the tabernacle and temple, so there was both a natural and moral manifestation in Jesus Christ. Thus "was God manifested in the flesh; *in humanity*; justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

The *container* and the *contained* are different things. The tabernacle in which God dwelt, and which of course contained Him, was not God himself. Though by a common figure of speech the name of the container is given to the contents; and the name of the latter given to the former; yet each remains what it was before the relation took place; and what it would be if the relation of container and contents should cease. "The man Christ Jesus" is not God, nor would he be God even if the Godhead dwelt so exclusively in Him as to dwell nowhere else. God is said to dwell *among men*, and also to dwell *in* men, but men do not thus become God. The sibyl was not Apollo even when she uttered his oracles. She might be called Apollo, yet every person would know how to understand the word, the name. Between proper humanity and proper Divinity there is an indestructible distinction. It is an absolute impossibility that one can become the other; as impossible for God to become man as for man to become God. The doctrine of two natures blended into one person is as palpable an absurdity as would be the notion that a lion had become a lamb, and that a lamb had become a lion: that the two beasts had become one beast; and that this one beast was at once, and forever, a perfect lamb and a perfect lion. Is it not time that the church of Christ had "put away childish things? Had rid itself of such monstrous absurdities?

S. F.

CORRESPONDENCE OF THE CHRISTIAN INQUIRER.

LETTER III.

DEAR INQUIRER,—We left Vernon and Oneida Castle on Thursday, July 29, for Syracuse, hoping to find some arrangements there for a public service in the Rev. Mr. May's Society. But owing to his absence at Boston, no steps had been taken to gather the congregation; and we hurried on the same night to Auburn.

* * * * *

On arriving at Rochester, we became the guests of Rev. Mr. Holland, whose generous and elegant hospitality is pretty well known to clerical travellers.

The Unitarian Society in Rochester is only moderately large, and tolerably flourishing. There is not perhaps a harder soil to work, in the State, than Rochester. There would seem to be few New England Unitarians there. And the tide of fashion, of usage, and of ecclesiastical influence, runs so mightily the other way, that few of the native inhabitants are drawn into the church. Rochester has the reputation of being as much under clerical and ecclesiastical drill as any town in the State. The clergy regulate the religious opinions and the social manners and customs of the people; and they do it, it is reported, with a pretty high hand. As far as the external walk of men goes, or as respect for religious institutions is concerned, it deserves to be called a very religious place. There are many very fine churches in the city, although one, the unfortunate church over which Mr. Van Zandt, of unhappy memory, presided, was burned on the very night we reached Rochester. An insurance of 10,000 dollars will, however, undoubtedly make the Society whole, for the substantial walls of the church appeared to be uninjured,—an illustration of the importance of building in a way to defy fire and frost. The Methodists have in Rochester, what I am inclined to think the largest and finest church of theirs in the United States. But notwithstanding the extensive religious apparatus of Rochester, we are compelled to believe that the greatest obstacle to Unitarianism there, is the essential worldliness of the people,—the comparatively unmoralized and unspiritual tone of life. To speak in general, we should say that the towns along the Erie Canal were about the most exposed and difficult posts of duty to be found in this country. If there be any places in which more of the American spirit of trade, of money-making, of competition and excitement is comprised, we have not seen them. Moreover, those communities, made up, as they are to a very large extent, of those who have gone from home to make their fortunes, or to repair them; in part of those "who have left their country for their country's good;" of speculators and adventurers; of those who, having left the ties of family and the restraints of their home behind them, are peculiarly insensible to the best influences. Questions of morals and religion must come to them in a very *strong* and commanding form to win any attention. They must be sheeted in flames of popular excitement, to be visible in that dusty atmosphere of flour. All reforms which can be urged with unqualified fury, and which array about them palpable and showy machinery, will advance there; and religion which has a body to it, whether of forms or of dogmas, whether a showy ritual or a spicy creed, will flourish bravely. It is amusing and instructive to see that, as you advance into the new country, you find ecclesiastical power more rampant, formalism more effective, and doctrine more unqualified and strong-featured. Catholicism owes its Western popularity not more to the emigration of its old disciples, than to the picturesque, palpable and attractive character of its ritual. The tendency of emigration to barbarism,—a theme touched in a masterly way by Dr. Bushnell,—is very well illustrated even nearer home than Wisconsin, Missouri, or Oregon. The pre-occupation of the minds of people in a new country, or a country where, if the land is not unsubdued, the paths of industry are constantly opening in new and inviting directions, is sufficient to depress all habits of speculation in respect to matters of opinion; and where there is no intellectual curiosity or enterprise, there is a tendency to barbarism. Roman Catholicism is the barbarism of Christendom. Puseyism is a sort of little artificial wilderness made in the heart of over-forced civilization, into which man runs to taste a breath of the old barbaric superstition in which he once was plunged. But Puseyism is popular in these Western towns. Episcopacy nowhere assumes a more impudent air, carries a higher head, or wears a gaudier and more elaborate costume, than in these comparatively new places. While the gentility and equipments of the Church catch the wealthier and more showy part of the people, the strong and pungent dogmas of Calvinism, or the enthusiastic zeal of Methodism takes with the people, leaving very few spoils for a thoughtful, rational, and spiritual faith. We heard it wittily said of the population along the great Western route, that "Religion never opened until the canal closed." There is much truth in the assertion. The companion apothegm is found in the maxim, that "Business is business, and religion is religion."

* * * * *

"The Unitarian Society at Rochester has had a devoted and most earnest minister; and if the Rev. Mr. Holland has not made himself felt as directly as could be wished through his pulpit, he has established a fine and extensive influence through that community, as the leader and prime advocate of every important moral or philanthropic movement; as a school examiner, a literary lecturer, the founder of a book society, and a general overseer of jails, workhouses, and other public institutions. "By their fruits ye shall know them." The Unitarian [illegible] in Rochester, and on which I occupied his pulpit, he spent first in preaching at the workhouse, a mile or two out of the city, next at the jail in the city, and next at a missionary station about nine miles from Rochester. If such zeal does not speedily eat our brother up, we shall look for very abundant fruits from his labors.

* * * * *

The Unitarian cause came very near suffering the loss of two humble laborers, to say nothing of their help-meets, by what threatened to be a serious accident. We were riding at a moderate pace down the new and precipitous road lately quarried in the side of a precipice, to the steamboat landing at Rochester, when the fastening of the pole giving way, our carriage ran first upon the horses' heels, and then most providentially into the *inner* side of the road, by which we narrowly escaped being thrown over the brink of a stony wall, into an abyss whose bottom was neither near nor soft. We blest the docility of the horses, for any fright on their part would have been fatal to us. As this was the only occasion on our journey when any apparent peril approached us, we have thought fit to make much of it.

The Mount Hope Cemetery is well worth visiting. It is encouraging to see how sure any real improvement of a public kind is to be followed amongst us. It is only about sixteen years since Mount Auburn, the first rural cemetery in our county, was consecrated. I well remember the beautiful Address of the lamented Justice Story on that occasion, so fitted to his tender, serious and pathetic nature, and the natural ampitheatre in which it was delivered. It would seem as if the hushed winds had listened to his exhortations, and borne his wishes to the remotest parts of the land: for now everywhere have sprung up these groves and gardens of the dead, and the principal ornaments of many of our chief towns and cities are their "places of graves." Any one who has seen, as we have, many times upon our present journey, some treeless lot, a mile from human habitation, half enclosed with its decaying fence, and sprinkled with ill-proportioned slates at all angles of inclination to the earth; its face a dull level broken with hillocks, with a sand-bank flanking one side, and a few scrubby pines the other; and who has reflected that somebody's mother, sister, wife, child, father, brother, son, lay there,—in short, that this is the village graveyard, will bless the sacred passion which now inspires the public mind for rural cemeteries. Rochester is happy in having found so beautiful a spot within such short distance. We have nothing to say in praise of the taste which has presided over the few monuments there. With the exception of an exceedingly appropriate and elegant obelisk, with a medallion head, commemorating Myron Holley,—whose untimely death every good cause feels, and none more than the cause of Liberal Christianity in Rochester and throughout Western New York,—there is no sculpture in the ground worth mentioning, except to condemn. But Nature has done everything for Mount Hope, and the grounds are well arranged.

We regretted much that time would not permit us to go up the Genesee River, and see that lovely valley, particularly as we have Unitarian friends at Mount Morris, who we reckon would be glad to see us. There is grand missionary ground all about Rochester, and brother Holland loses no opportunity of throwing in a handful of seed.

But Monday morning came. We had spent two days in Rochester, and must needs depart. * * * Arriving at Buffalo at 3 o'clock that Monday afternoon, * * * I harried on to the Falls, having agreed to return the following day, and meet brother Hosmer's congregation on Tuesday evening. Notwithstanding the imperfect notice and other unfavorable circumstances, we had an excellent attendance; one that satisfied me much better than it did our brother H. The zeal with which our Western brethren turn out on extra occasions is admirable. The society in Buffalo is, as might be expected, in excellent condition. It is composed of very substantial men, and carries as much civil weight as any society in Buffalo. For numbers and appearance it has been compared to the Rev. Mr. Furness's congregation in Philadelphia. It is the only Society west of us which is not only firmly established, but which has the associations and usages that indicate a time hallowed sacredness. Every bit of moss that grows on a Unitarian church is as precious to us as the laurel which the dove brought to the ark. Anything like delicate religious sentiment in the usages or feelings of a reforming and vehemently *protesting* church is a combination as grateful as it is rare. We were glad to hear from brother Hosmer that his Society had grown in devoutness and reverence. Nothing can be more delightful than rational Christianity imbued with serious and tender piety, a union not difficult in itself, but for the present made so by the work of destruction which rational Christianity had been compelled to perform. But I must bring this long letter to a close. I may have a little more to say of Buffalo in my next, which shall be from Niagara Falls.

H. W. B.

THE CONSPIRACY AT ROME.

The following from the London Times, gives a detailed account of the late disturbances at Rome.

ROME, July 20.

"We are still surrounded by a strange agitation. Nevertheless public safety is fully protected, and the veil of mystery is raised. All will be speedily unfolded; and the world be horrified by an attempt more infamous than the massacre of Tarnow.

"The object was to create a serious disturbance, and to cause the shedding of blood on the evening of the anniversary of the amnesty, whilst the people were engaged in rejoicing on the Piazza del Popolo. Victims were to fall by the poniards of the assassins, who came from the provinces; they consisted of all the rabble of the Centurioni, of the too famous Borghigiani di Faenza. The scheme was to provoke the interference of the Carabineers, who were drawn out under the orders of their officers, who were members and leaders of the conspiracy. But the motto '*Viva Pio IX!*' must convince the world that a liberal revolution has been effected. * * It is well known that in Rome there are secret agents, who are termed *non nazionali, non Italiani ma t——i*; these agents regularly circulate among the recruits of the conspiracy, with the daily allowance of three fanes each. The most suspected officials, and the most marked instigators of these Roman revolutions, hold secret meetings here and there. But the popular police is on the alert. The Romans, in their present state of excitement, will not be easily lulled to sleep. They watch the traces of every conspiracy, and soon discover who are the conspirators, and where are their places of meeting. Discoveries of this kind came to light on the evening of the 14th of July.

"On the morning of the 15th a notice was posted up in the public streets, denouncing the conspiracy and the conspirators. This was a day of fearful agitation. Groups of people assembled at every corner to read and copy the notice; to touch it was prohibited. * Meanwhile the Holy Father, and the Advocate Morandi, the fiscal, being informed of the circumstances, and through the arrest having gained a clue to the plot that was in preparation, immediately adopted vigorous measures for counteracting it. There was serious ground for alarm. The designs of the conspirators, their numbers, and their resources, all were involved in mystery. A certain Count Bertola, who had been during some months in Rome, a man mixed up with the agitations of Switzerland and Portugal—who was in the latter country a Miguelite agent—was on that very day attached by the police; he was with difficulty saved by the intervention of a bold and active citizen. Then suddenly, in consequence of the Pope's orders, the Civic Guard was called out. The youth of Rome, amidst the hurry and confusion of the occasion, armed themselves with wonderful alacrity, and double the number required was soon assembled. The arsenal had not sufficient muskets for so many, and 200 of the Guards proceeded to the Tennis-ground to be armed under the orders of the Commandant-General. Their return by torch light, amid the cheers of the populace, the immediate advance of the Civic Guards, the generous zeal of those who had not arrived in time to join them, formed altogether a very singular and impressive spectacle. During this armament the quarters of the Carabineers were secured by doubling the sentinels; the posts of the line were reinforced, and strict orders were given to the Cavalry and Artillery to hold themselves in readiness, with the horses saddled and cannon charged. The people in the meantime kept moving about in agitation like the waves of the sea in a tempest. They traversed the city and grouped themselves here and there. These movements, variously interpreted, gave rise to many suspicions. The arrival of Cardinal Ferretti, who was accidentally recognized, changed the scene from gloom to cheerfulness, from discontent to pleasure. The Corso was immediately illuminated as he passed along, and he was accompanied to the Quirinal by a crowd of people, in whose outcries public feeling was very unequivocally expressed." *Ammazzate il Grasselini!*" was one of the shouts often repeated. The cardinal, who must have felt himself in a position similar to that of Ferrer di Manzoni, gave utterance to pacific remarks, made promises of justice, and appeared twice at the window to acknowledge the greetings of the assembled multitude.—These incidents fortunately operated as a diversion. The crowds afterwards dispersed, and the remainder of the night was tranquil.

"However, there was no relaxation of vigilance and activity. Captain Alaj and Colonel Freddi immediately left the city, and it is understood that they have stationed themselves in the forest of Fajola. During the day (the 17th) the arming and equipment of the Civic Guard was completed; the corps had mustered with extraordinary promptitude and energy, and it possessed entire popular confidence. The search of the house of the Freddi, which was effected just at the moment when they were preparing to burn their papers; the arrest of Bertola, and the expulsion from the city of a host of thieves and bad characters, were the first operations of the Civic Guard, aided by the people.

"As yet, all accounts relating to the conspiracy are very vague. On Saturday, reports were current that a number of Faentini had arrived. A general pursuit was set on foot, and there ensued a scene of great disorder, which could alone be justified by the necessity of the occasion, but fortunately there was no infraction of the law.

"Throughout Saturday and Sunday the populace arrested in the streets many suspected persons, and consigned them to the custody of the Civic Guard. "*E un Faentino!*" was the cry, whenever any one excited suspicion, and the individual was instantly secured; the people, meanwhile, exclaiming. Give him in charge to the *Nazionale!*' Respect the law! Do him no harm, for as yet he is only suspected!' The persons thus arrested were searched; if all was found to be right they were immediately liberated; if not, they were kept in custody. More than 20 of these persons were found to be possessed of daggers and letters of recommendation to individuals, whose names were in the famous *Cartello*. Most of them had money in their pockets. One, who was taken in the act of begging, and who had every appearance of misery, was, on being searched, found in possession of a poniard, together with 15 ungardi in gold, and two havare. On the person of another was found an order to assassinate a certain individual.

"On Sunday, amidst all this excitement, the Pope proceeded quietly to the church of the Missione, and was greeted by the enthusiastic applause of the people. His Holiness for the first time, pronounced his benediction on the Civic Guard, who escorted him to the church. No sooner had the Guards passed along the Corso than Captain Muzarelli, of the Chasseurs (he who betrayed the Liberals at Rimini in 1831,) whose name was in the notice posted in the streets, attempted to make his way through the crowd. He wore his full uniform, and placing his hand on the hilt of his sword he assumed a threatening aspect. What a scene ensued! The mob saluted him like dogs barking at a bull. Luckily for him he was near the palace of the Sardinian Legation, and he entered it imploring protection. The people pursued him to the door, and then suddenly halted; no one attempted to cross the threshhold. 'We know the respect due to a foreign Minister,' they exclaimed, 'we will not compromise the Pope.' Muzarelli was brought from his place of refuge by the Civic Guard, and conducted to prison. Yesterday chase was given to another of the conspirators named Minardi, known as the spy T——a. He was pursued round the district of San Andrea delle Fratte, and it was confidently alleged he was taken. Public tranquility was, however, somewhat compromised by the mistake that was committed in not bringing Minardi into the city immediately on his capture at half past 2 in the afternoon. It was announced that he was not taken, in the hope of dispersing the mob, who it was feared would attack and kill the prisoner; but this announcement served only to irritate the people, who lingered about the streets till half past 1 in the morning. The tumult then became dreadful. Weapons were brandished, and threats and imprecations were uttered. The pro-Governatore harangued the populace, and for a time the tumult ceased; but it soon broke out again. Father Ventura then made his appearance, and delivered an address in the name of the Pope. The crowd and pressure was so fearful that the Civic Guard found it necessary to barricade some of the streets to prevent accidents. The people were highly excited and indignant, under the supposition that they had been duped. 'You let Grasselini escape!' they exclaimed, 'we will have this one!' The public seems to be impressed with the idea that the trials will not be brought to a fair issue.

"The names of the Cardinals implicated in the plot have been published. Their number is very considerable. It is feared that the Government will seek to hush up the matter. This causes irritation. The people and the soldiery act together energetically and fraternally. Parties of young men have repaired to the Campagna in pursuit of Nardoni and Freddi.* Not a single drop of blood has been shed notwithstanding the violence of the popular commotion. The fury of the demonstration against the retrograde party is inconceivable. Love for the person of the Pope, and respect for the Civic Guard, are the two elements which have secured public tranquility in this pacific revolution; but, pacific or violent, it is a radical revolution of principles.

"Two great questions engross public curiosity, viz: the ground to be taken by the Government and the issue of the trials. For the satisfaction of the innocent these trials must necessarily be public. The protection of the innocent also demands fairly conducted trials, which shall sift the affair to the bottom, no matter who may be implicated or compromised. That the plot has had existence is beyond a doubt. The flight of the conspirators, the presence of the assassins, the poniards, the letters, the money found on their persons, the payments made by agents—all are facts certified and proved. The contents of the letters found on the prisoners is not yet known. * * * * * found no less than 400 cartridges, a number of balls, several daggers, and a portrait of Pius IX, with whiskers and mustachios for the purpose of exciting ridicule. It is, moreover, affirmed, that various combustibles were sprinkled about for the purpose of burning the clothes of the people. The plans of the conspirators will, when made known, doubtless disclose extraordinary facts. The addresses prepared for the Carabineers to the people are published. The amicable feeling which now prevails between the people, the Carabineers, and the Civic Guard, sufficiently denotes the moderate and enlightened spirit by which all are animated. The Pope has declared that the first night of his pontificate, in which he slept tranquilly, was that which followed the installation of the Civic Guard.

"The retrograde party is now fairly annihilated and we may confidently look forward to a new, splendid, and solidly organized Government."

*Freddi has since been arrested.

CHRISTIAN NURTURE.

[From Dr. Bushnell's Discourses.]

THE CHILD IS TO GROW UP A CHRISTIAN. In other words, the aim, effort and expectation should be, not, as is commonly assumed, that the child is to grow up in sin, to be converted after he comes to a mature age, but that he is to open on the world as one that is spiritually renewed, not remembering the time when he went through a technical experience, but seeming rather to have loved what is good from his earliest years.

* * * * *

If you have endeavored to realize the very truth I here affirm, but find that your children do not exhibit the character you have looked for; if they seem to be intractable to religious influences, and sometimes to display an apparent aversion to the very subject of religion itself, you are not, of course, to conclude that the doctrine I here maintain is untrue or impracticable. You may be unreasonable in your expectations of your children. Possibly, there may be seeds of holy principle in them, which you do not discover. A child acts out his present feelings, the feelings of the moment, without qualification or disguise. And how, many times, would all you appear, if you were to do the same? Will you expect of them to be better and more constant and consistent than yourselves; or will you rather expect them to be children, human children still, living a mixed life, trying out the good and evil of the world, and preparing as older Christians do, when they have taken a lesson of sorrow and emptiness, to turn again to the true good?

* * * * *

There is, then, as the subject appears to us, no absurdity in supposing that children are to grow up in Christ. What authority have you from the scriptures to tell your child, or by any sign, to show him that you do not expect him truly to love and obey God, till after he has spent whole years in hatred and wrong? What authority to make him feel that he is the most unprivileged of all human beings, capable of sin, but incapable of repentance; old enough to resist all good, but too young to receive any good whatever!

* * * * *

But my child is a sinner, you will say, and how can I expect him to begin a right life, until God gives him a new heart? This is the common way of speaking, and I state the objection in its own phraseology, that it may recognize itself. Who then has told you that a child cannot have the new heart of which you speak? Whence do you learn that if you live the life of Christ, before him and with him the law, of the Spirit of Life may not be such as to include and quicken him also? And why should it be thought incredible that there should be some really good principle awakened in the mind of a child? For this is all that is implied in a Christian state. The Christian is one who has simply begun to love what is good for its own sake, and why should it be thought impossible for a child to have this love begotten in him? * * What more appropriate to the doctrine of spiritual influence itself, than to believe that as the Spirit of Jehovah fills all the worlds of matter, and holds a presence of power and government in all objects, so all souls of all ages and capacities, have a moral presence of the Divine Love in them, and a nurture of the Spirit appropriate to their wants!

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We certainly know that much of what is called Christian nurture only serves to make the subject of religion odious, and that, as nearly as we can discover, in exact proportion to the amount of religious teaching received. * * Something is wanted that is better than teaching, something that transcends mere effort and will work—the loveliness of a good life, the repose of faith, the confidence of righteous expectation, the sacred and cheerful liberty of the Spirit—all glowing about the young soul, as a warm and genial nurture, and living in it, by methods that are silent and imperceptible, a spirit of duty and religious obedience to God.—This only is Christian nurture, the nurture of the Lord. * * * *

And when, in fact, is the human heart found to be so ductile to the motives of religion, as in the simple, ingenuous age of childhood? How easy it is then, as compared with the stubbornness of adult years, to make all wrong seem odious, all good lovely and desirable. If not discouraged by some ill-temper, which bruises all the gentle sensibilities, or repelled by some technical view of religious character, which puts it beyond his age, how ready is he to be taken by good, as it were, beforehand, and yield his ductile nature to the truth and Spirit of God, and to a fixed prejudice against all that God forbids. He cannot understand, of course, in the earliest stage of childhood, the philosophy of religion as a renovated experience, and that is not the form of the first lessons he is to receive. He is not to be told that he must have a new heart and exercise faith in Christ's atonement. We are to understand, that a right spirit may be virtually exercised in children, when, as yet, it is not intellectually received, or as a form of doctrine. Thus if they are put upon an effort to be good, connecting the fact that God desires it and will help them in the endeavor, that is all which, in a very early age, they can receive, and that includes every thing—repentance, love, duty, dependence, faith. Nay, the operative truth necessary to a new life may possibly be communicated through and from the parent, being revealed in his looks, manners and ways of life, before they are of an age to understand the teaching of words; for the Christian scheme, the gospel, is really wrapped up in the life of every Christian parent and beams out from him as a living epistle, before it escapes from the lips, or is taught in words. And the Spirit of truth may as well make this living truth effectual, as the preaching of the gospel itself. Never is it too early for good to be communicated.

* * * * *

There are many who assume the radical goodness of human nature, and the work of Christian education is, in their view, only to educate, and educe the good that is in us. Let no one be disturbed by the suspicion of a co-incidence between what I have here said and such a theory. The natural depravity of man is plainly asserted in the scriptures, and if it were not, the familiar laws of physiology would require us to believe, what amounts to the same thing. And if neither scripture nor physiology taught us the doctrine, if the child was born as clear of natural prejudice or damage, as Adam before his sin, a stable, intelligent virtue hereafter, would still involve an experiment of evil, therefore a fall and bondage under the laws of evil; so that, view the matter as we will, there is no so unreasonable assumption, none so wide of all just philosophy, as that which proposes to form a child to virtue, by simply educing or drawing out what is in him. The growth of Christian virtue is no vegetable process, no mere onward development. It involves a struggle with evil, a fall and rescue. The soul becomes established in holy virtue, as a free exercise, only as it is passed round the corner of fall and redemption, ascending thus unto God through a double experience, in which it learns the bitterness of evil and the worth of fighting its way out of one and achieving the other as a victory. The child, therefore, may as well begin life under a law of hereditary damage, as to plunge himself into evil by his own experiment, which he will as naturally do from the simple impulse of curiosity, or the instinct of knowledge, as from any noxious quality in his mold derived from descent. For it is not sin which he derives from his parents; at least not sin in any sense which imports blame, but only some prejudice to the perfect harmony of his mold, some kind of gravity or obliquity which inclines him to evil. These suggestions are offered not as necessary to be received in every particular, but simply to show that the scheme of education proposed is not to be identified with another, which assumes the radical goodness of human nature, and according to which, if it be true, Christian education is insignificant.

It is implied in all our religious philosophy that, if a child ever does any thing in a right spirit, ever loves any thing because it is good and right, it involves the dawn of a new life.—* * * And when he is brought to exercise a spirit of true and loving submission to the good law of his parents, what will you see, many times, but a look of childish joy and a happy sweetness of manner and a ready delight in authority, as like to all the demonstrations of Christian experience, as any thing childish can be to what is mature!

Children have been so trained as never to remember the time when they began to be religious. Baxter was, at one time, greatly troubled concerning himself, because he could recollect no time, when there was a gracious change in his character. But he discovered at length, that "education is as properly a means of grace as preaching," and thus found a sweeter comfort in his love to God, that he learned to love him so early. The European churches, generally, regard Christian piety more as a habit of life, formed under the training of childhood, and less as a marked spiritual change in experience. In Germany, for example, the church includes all the people, and it is remarkable that, under a scheme so loose and with so much of pernicious error taught in the pulpit, there is yet so much of deep religious feeling, much of lovely and simple character and a savor of Christian piety so generally prevalent in the community. So true is this that the German people are every day spoken of as a people religious by nature; no other way being observed of accounting for the strong religious bent they manifest. Whereas it is due, beyond any reasonable question, to the fact that children are placed under a form of treatment which expects them to be religious, and are not discouraged by the demand of an experience above their years. Again, the Moravian Brethren, it is agreed by all, give as ripe and graceful an exhibition of piety as any body of Christians living on the earth, and it is the radical distinction of their system that it rests its power on Christian education. They make their churches schools of holy nurture to childhood, and expect their children to grow up there, as plants in the house of the Lord. Accordingly it is affirmed that not one in ten of the members of that church recollects any time, when he began to be religious. Is it then incredible that what has been can be? Would it not be wiser and more modest, when facts are against us, to admit that there is certainly some bad error, either in our life, or in our doctrine, or in both, which it becomes us to amend!

THE ORGANIC CONNECTION OF CHARACTER BETWEEN PARENT AND CHILD.

Once more, if we narrowly examine the relation of parent and child, we shall not fail to discover something like a law of organic connection, as regards character, subsisting between them. Such a connection as makes it easy to believe, and natural to expect that the faith of one will be propagated in the other. Perhaps I should rather say, such a connection as induces the conviction that the character of one is actually included in that of the other, as a seed is formed in the capsule; and being there matured, by a nutriment derived from the stem, is gradually separated from it. It is a singular fact, that many believe substantially the same thing, in regard to evil character, but have no thought of any such possibility in regard to good. There has been much speculation, of late, as to whether a child is born in depravity, or whether the depraved character is superinduced afterwards. But like many other great questions, it determines much less than is commonly supposed: for according to the most proper view of the subject, a child is really not born till he emerges from the infantile state, and never before that time can be said to receive a separate and properly individual nature. The declaration of scripture, and the laws of physiology, I have already intimated, compel the belief that a child's nature is somehow depraved by descent from parents, who are under the corrupting effects of sin. But this taken as a question relating to the mere *punctum temporis*, or precise point of birth, is not a question of any so grave import, as is generally supposed; for the child, after birth, is still within the matrix of the parental life, and will be more or less, for many years. And the parental life will be flowing into him all that time, just as naturally, and by a law as truly organic, as when the sap of a trunk flows into a limb. * * At first, the child is held as a mere passive lump in the arms, and he opens into conscious life under the soul of the parent streaming into his eyes and ears, through the manners and tones of the nursery. The kind and degree of passivity are gradually changed as life advances. A little farther on it is observed that a smile wakens a smile—any kind of sentiment or passion, playing in the face of the parent, wakens a responsive sentiment or passion. Irritation irritates, a frown withers, love expands a look congenial to itself, and why not holy love? Next the ear is opened to the understanding of words, but what words the child shall hear, he cannot choose, and has as little capacity to select the sentiments that are poured into his soul. Farther on, the parents begin to govern him by appeals to will, expressed in commands, and whatever their requirement may be, he can as little withstand it, as the violet can cool the scorching sun, or the tattered leaf can tame the hurricane. Next they appoint his school, choose his books, regulate his company, decide what form of religion, and what religious opinions he shall be taught by taking him to a church of their own selection. In all this, they infringe upon no right of the child, they only fulfil an office which belongs to them. Their will and character are designed to be the matrix of the child's will and character. Meantime he approaches more and more closely, and by a gradual process to the proper rank and responsibility of an individual creature, during all which process of separation, he is having their exercises and ways translated into him.—Then at last, he comes forth to act his part in such color of evil and why not of good, as he has derived from them? The tendency of all our modern speculations is to an extreme individualism so far as to make him a law unto himself, or to [illegible] laws; not observing that character may be, to a great extent, only the free development of exercises previously wrought in us, or extended to us, when other wills had us within their sphere. * * * We seem to fancy that there is some definite moment when a child becomes a moral agent, passing out of a condition where he is a moral nullity, and where no moral agency touches his being. Whereas he is rather to be regarded at the first, as lying within the moral agency of the parent and passing out by degrees through a course of mixed agency to a proper independency and self-possession. The supposition that he becomes, at some certain moment, a complete moral agent, which a moment before he was not, is clumsy and has no agreement with observation. The separation is gradual. He is never, at any moment after birth to be regarded as perfectly beyond the sphere of good and bad exercises; for the parent exercises himself in the child, playing his emotions and sentiments, and working a character in him, by virtue of an organic power.—

And this is the very idea of Christian education, that it begins with nurture or cultivation. And the intention is that the Christian life and spirit of the parent shall flow into the mind of the child, to blend with his incipient and half-formed exercises; that they shall thus beget their own good within him, their thoughts, opinions, faith and love, which are to become a little more and yet a little more his own separate character. * * * We are never, at any age, so independent as to be wholly out of the reach of organic laws which affect our character. All society is organic—the church, the state, the school, the family—and there is a spirit in each of these organisms, peculiar to itself, and more or less hostile, more or less favorable to religious character, and to some extent, at least, sovereign over the individual man. * * * The child is only more within the power of organic laws than we all are. We possess only a mixed individuality all our life long. A pure, separate, individual man, living *wholly* within, and from himself, is a mere fiction. No such person ever existed, or ever can. I need not say that this view of an organic connection of character subsisting between parent and child, lays a basis for notions of Christian education, far different from those which now prevail, under the cover of a merely fictitious and mischievous individualism.

In the strong language I have used concerning the organic connection of character between the parent and the child, it is

ligious qualities—wants domesticity of character. For some reason, we do not make a Christian atmosphere about us. There is a marvellous want of savor in our piety. It is a flower of autumn, colored as highly as it need be to the eye, but destitute of fragrance. It is too much to hope that, with such a sentiment, we can fulfil the true idea of Christian education. Any such hope were even presumptuous. At the same time, there is no so ready a way of removing the deficiences just described, as to recal our Churches to their duties in domestic life—those humble, daily, hourly duties, where the spirit we breathe shall be a perpetual element of power and love bathing the life of childhood. [Ib.

CORRECTION. Read the last sentence but three in the first column of extracts from Dr. Bushnell, as follows:—

Whence do you learn, that if you live the life of Christ, before him and with him, the law of the Spirit of Life may not be such as to include and quicken him also!

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 11, 1847.

REMOVAL.

☞ The office of the Christian Register is removed to No. 22 School Street, to the building called "Harding's gallery," near Washington street.

DR. BUSHNELL.

The extracts on the first page of to-day's paper, from Rev. Dr. Bushnell's First Discourse on Christian Nurture, will doubtless receive from the readers of the Register that attention which the importance of the subject, and of the recent events connected with its discussion, demands. In so complete a work, where there is no needless ornament, or illustration, or argument, it has been difficult to make selections, which should present the author's views with any completeness; and as we ran our eye among the branches to see what should be severed before transplanting the tree, and lopped off one here and there until we had reduced it to a little less than one half its original fulness, we confess we often doubted whether it would not have been better to have retained some that we cut off, and to have cut off some that we retained. But the trunk of the tree is preserved, and, organically connected with it, some of the outermost and topmost branches. Nothing has been omitted which affects in the least the theological and philosophical views of Dr. Bushnell; nothing, which, if presented, would not even make the extracts that are given, more acceptable to those who approve of them.

Dr. Bushnell has heroically confessed in the "Argument" which followed the publication of his discourses, that he "had a secret hope beforehand of carrying the assent of the Unitarians;" that he "did seek to present the truth in such a way that all their objections might be obviated;" that, though he "knows not that any of their writers have presented views that are similar," yet "if they have, he accepts them." Whether his views might have met with a general reception in that quarter, he has of course been unable to ascertain, in consequence of the early suppression of his book. But the manner in which it has been received by those who were so fortunate as to obtain the book, and who have spoken out their approbation of it in enough to convince him that his hope was none too sanguine. We are happy in the effort, this week, to place his views more extensively before the Unitarian body, whom he wished to reach. Next week, we will either make similar extracts from the *second* of his two discourses, or faithfully present the points in which he differs, if he differs at all, from Unitarians: so that those who are among the persons for whom he is not ashamed nor afraid to confess he wrote, may see for themselves, whether they accept his views, and whether "all their objections" have been "obviated."

When, in reading his discourses for the first time, we came to the paragraph which is quoted in the second column of extracts, commencing with "there are many who assume the radical goodness of human nature," we supposed, at the moment, we were suddenly far apart from him, but we perceived the contrary before we had finished the paragraph. We did however, conjecture that it was a ruse, which not a few Orthodox writers have practiced to avert suspicion of their being inclined to heresy, by throwing in a spirited disclaimer against certain heretical notions. We acknowledge that in our thoughts, we did injustice to Dr. Bushnell. The following extract from his "Argument" on the 26th page, in reference to this very paragraph, is sufficient to vindicate him, while the subject is now so presented as certainly to obviate every objection.

"Since my tract was published," says Dr. B., "it has been signified to me privately that I have done the Unitarians injustice in the paragraph (p. 21, 22) where allusion is made to them. I have been assured that they do not consider it to be the work of Christian education, "to educate or educe the good that is in us." It was not my design to misrepresent them, but it is difficult, in so great a diversity of sentiment, to ascertain with any precision what may properly be attributed to them. That there is a susceptibility to good, in every mind, fallen though it be, is to me beyond a reasonable question. The soul has that within it, which may be appealed to by what is right and holy. It can feel the beauty of truth, only not as when practically embraced. God is to it a lovely being, lovely in all the points of his character and government, only not loved. The mind also has ideals revealed in itself that are even celestial, and it is the strongest of all proofs of its depravity that, when it would struggle up towards its ideals, it cannot reach them; cannot, as apart from God, even lift itself toward them. Now this capacity or susceptibility to good, I have supposed the Unitarians to consider as good in itself, that it is morally good, deserving or meritorious. That I have often seen language of this kind, I am certain. I dissent from it, as I would from the inference that one is a friend of truth, because he has a perceptive power for the truth. There is not, and really can be no proper goodness in a soul, till it practically embraces, as its final end and law, and thus becomes united to, *the right*, or, what is the same, *to God and the principles of God*. Previously to this the power we have to feel the right, and be attracted by the good, are only the more conclusive proofs of depravity, inasmuch as we are found to reject what we practically approve, and to mortify the noblest wants of our being. And the moment we withdraw our mind, in such a case, from the simple attitude of contemplation, to reflect upon our own guilty unlikeness to God, or remind ourselves of laws and constraints which we still design to violate, then also will be discovered the possibility of hating what we feel to be lovely, and in fact that no enmity is so truly bitter, as that which wrong feels towards the desecrated goodness of its object."

Having thus placed the views of Dr. B. before the readers of the Register, each might be left to decide for himself how far he agrees with them, and how far he disagrees, and, what is far more important, to carry into practice the great principles of Christian Nurture which his mind approves, whether in whole or in great part as herein set forth. But it may be a useful and not unnecessary task, to present in brief those points of agreement. For though there be the great "diversity of sentiment" which Dr. Bushnell supposes to exist among Unitarians, he certainly errs in saying that "it is difficult to ascertain with any precision what may properly be attributed to them," especially on the subject under consideration. It is not more difficult than to ascertain the precise opinions of any other body of Christians, embracing any considerable portion of independent thinkers.

Now we maintain that Dr. Bushnell harmonizes with Unitarians in his views of human nature, of religion, of the fall into evil and redemption from it, of regeneration, and of the means of spiritual renovation and culture. He remarks that he has hitherto "supposed Unitarians to consider the capacity and susceptibility to good as good in itself, as morally good, deserving or meritorious," and that he has "often seen language of this kind," he is "certain." Where he has seen it we cannot conjecture, except in the writings of opponents who have misrepresented Unitarians. He surely cannot find it in Channing, he cannot find it in Ware, nor in the writings of living preachers in high repute among the denomination. We have heard many Unitarian preachers, are intimate with a few, but we never heard such a sentiment fall from their lips, nor anything which could be construed into it except by the most violent wresting from its true import. Their great principle is that *character* alone is morally good. If they have spoken of the goodness of human nature, they have spoken of it as they would *of a good soil*—good for what might be made to grow from it; good for the purposes of righteousness and obedience to which it is adapted; good as being in Dr. Bushnell's own language "a capacity and susceptibility to good." While there is this susceptibility to good, we all believe, and feel, and acknowledge, there is also susceptibility to evil; that as good soil may produce weeds, which hinder the growth of good grain, so from a good nature evil may spring up, and does spring up, and hinder the growth of goodness and righteousness. We confess we cannot speak so strongly of the evil in human nature as Dr. Bushnell in his "Argument" seems to speak, at the close of the passage we have quoted from, if he means to apply it universally, or even generally. We have heard preachers speak of man's enmity as sufficiently bitter to pluck the Almighty from his throne if they could; but the consciousness of every man and woman and child present contradicted him. And we remember that a venerable man, a member of an Orthodox Church not more than twenty miles from this city, a man regarded as a saint by all around him—once remarked to us that "he for his own part never felt the degree of enmity that many preachers described. He knew that he had sinned, and that he stood in need of repentance and the grace of God, and of the renewal of his heart in holiness; and he hoped he had received it; but he could not profess to anything more." Dr. Bushnell's statement is inconsistent moreover with his own teachings respecting Christian Nurture. Or if he really supposes this bitter enmity to exist in every human creature, he does not mean that it is entire and constant; for he speaks of children, in the second paragraph of the first column of extracts, as "living a mixed life, trying out the good and evil of the world, and preparing as older Christians do, when they have taken a lesson of sorrow and emptiness, to turn again to the true good." With this limitation, and taking the phrase "the *possibility* of hating what we feel to be lovely," and also his remark that "it is not sin which the child derives from his parents in any sense which imports blame, but only some prejudice to the perfect harmony of his mold; some kind of pravity or obliquity which inclines [not necessitates] to evil," there will be little disposition to dissent even in words, while we sincerely think there is no real difference in thought.

Dr. Bushnell's views of religion are those which Unitarians accept and have maintained. "The Christian," he says, "is one who has simply begun to love what is good for its own sake." He says that if children "are put upon an effort to be good, connecting the fact that God desires it and will help them in the endeavor, that is all which, in a very early age, they can receive, and *that includes every thing—repentance, love, duty, dependence, faith.*" And again, "It is implied in all our religious philosophy, that if a child ever does any thing in a right spirit, ever loves anything because it is good and right, it involves the dawn of a new life." It is as truly implied in all genuine religious philosophy, that if a *man* ever does any thing in a right spirit, it involves the dawn of a new life. Now all this implies and maintains the great truth, that righteousness, the being and doing right, the being and doing good, in other words goodness and righteousness in heart and life, is true religion—which is the very central principle of the faith of Unitarians, and which they have labored for years to set free from the traditions of men.

Dr. Bushnell's views of the fall into evil and rescue from it, of sin and redemption, are coincident with the views of Unitarians. There is a further discussion of the question of the Fall of Man in his "Argument" pp. 36, 37. He holds to "natural pravity,"—he does not say *depravity*. He uses in his "Argument" the guarded language of "a kind of subjective moral necessity that man should make an experiment of sin, in order to become finally established in holiness"—he does not say *absolute* moral necessity. Nor does he say that the mischief is from Adam.—As to the fact that children come into the world with tendencies of character affected by the character of their parents—are born not clear of natural prejudice or damage—that there is a noxious quality in the child's mold derived from descent—no physiologist can question it, no thorough student of human nature can fail to see it. Nor do we know any reflecting Unitarian who does not admit that every human being here in this world makes the experiment of evil, falls into bondage to sin. We admit it ourselves with sorrowful confession of the experience of the bondage, more or less in degree and in extent.—And we believe that for "*rescue*," that for "*redemption*," the work "must be undertaken by a power transcending nature." We believe Christianity is that power—in the beautiful language of Dr. Nevin, quoted with approbation by Dr. Bushnell, "Christianity, not the mere constitution of nature as it stood before, but the fact of a divine, supernatural constitution, *incorporated with the course of nature, by means of the Church*,"—we should ourselves rather say, incorporated by means of Christ, the Head of the Church, through his recorded Gospel, and God's own Spirit, with the Church co-working.

To come to Dr. Bushnell's view of regeneration, and of the means of spiritual renovation and culture. It is that "all souls of all ages and capacities have a moral presence of the Divine love in them; a nurture of the Spirit appropriate to their wants;" that human nature is a "ductile nature" which the child is "ready to yield to the truth and Spirit of God, and to a fixed prejudice against all that God forbids;" that "the loveliness of a good life, the cheerful liberty of the Spirit, all glowing about the young soul as a warm and genial nurture, forms in it by methods that are silent and imperceptible, a spirit of duty, and religious obedience to God." The formation of this spirit is regeneration. Certain doctrines supposed to be essential to its formation, as "Christ's atonement," he does not consider such. Nay, he freely recognizes "much of lovely and simple character and a savor of Christian piety," where even "much pernicious error is taught in the pulpit." These views and modes of expression are preeminently Unitarian. And his closing paragraph in the extract under the head of "Organic connection of character," we believe will be generally if not universally responded to as a truth which his own happy illustration enables one to feel more strongly—that the child "cannot be renewed by any agency less immediate than that which renews the parent himself;" that as "the same solar heat which quickens the plant, must quicken also the germ and sustain the internal action of growth, by a common presence in both; so if there be an organic power of character, in the parent, such as that of which I have spoken, it is not a complete power in itself, but only such a power as demands the realizing presence of the Spirit of God, both in the parent and the child, to give it effect."

We must bring our article to a close, without touching on Dr. Bushnell's theory of organic connection of character. There will be difference of opinion probably as to the worth of this theory, though some will accept it cordially, and prize it highly. In the *results* which his philosophy on the subject comes to, there will be general concurrence among all Unitarians who have a clear idea of his theory.

Such then is our view of this now celebrated book of Christian Nurture. If there are readers of the Register, who feel that we have mistaken their own views, and that on this subject they are as Unitarians wide of the opinions of Dr. Bushnell, we would esteem it a favor to hear from them, and to publish their dissent through the Register. We have given our own impressions after mature deliberation, and with no very limited acquaintance with Unitarians. The fact of the agreement we have set forth, is indeed stoutly denied in some Orthodox quarters, and as stoutly maintained in others. For instance the New York Recorder maintains it, and the Christian Watchman denies it. The latter flippantly remarks, that "the Doctor is not so *green* as not to know that the Unitarians, and especially that portion to which he refers, are no more in agreement with his whole theory of Christian Nurture, than with the theology of John Calvin or Dr. Hopkins. Their motives in falling so violently in love with a certain portion of his book, may be easily guessed at. At this point let no intelligent friend of evangelical truth be deceived." We leave this sort of cockney talk, and this slur at motives, for the gentleman's courtesy, we will not say his Christian candor, to take a second thought upon. It is in character with not a little that appears in a paper from which, as the known organ of a denomination embracing so many truly liberal and catholic men, better things should be expected. After Dr. Bushnell's frank avowals in regard to Unitarians, in the very pamphlet which this editor is reviewing, we can imagine where in the Doctor's view, or in that of any respectable reader, the charge of greenness would more properly fall.

One remark we add in conclusion, that while it must be gratifying to Unitarians to have the truths that distinguish them thus responded to, and advocated in such a quarter, and to have proof, in the fact of the reception of the book by the reverend Committee of the Mass. S. S. Society at first, and by many others since, that Unitarian views of human nature, of righteousness, of redemption, of spiritual renovation and culture, have established themselves in the Church among those whose *position* is antagonistic to Unitarians, we feel that it would be the poorest of all employments to be merely congratulating ourselves on this account. We rather and truly rejoice that thus the kingdom of Christ is preparing to spread the more widely, as Christian nurture shall be more faithfully practiced.

To Dr. Bushnell we feel under great obligations for the new views he has given of the truths we embrace, and for the new motives by which the great subject he has presented is made to reach our hearts, and influence our lives. And we believe that the wide diffusion of his work, and its faithful adoption, would form an era of piety in the Church that will give her "beauty for ashes, the garment of praise for the spirit of heaviness."

THE MASS. SUNDAY SCHOOL SOCIETY.

There surely can be but one sentiment in relation to the duty of the Publishing Committee of this body towards Dr. Bushnell's book on Christian Nurture. It is that they should either take off the interdict, or restore to the author the right to publish the book on his own responsibility. Every consideration of moral obligation and expediency dictates such a course. Whether the author has parted with the copyright unconditionally, and the property is absolutely theirs; or whether the circumstances of the case would bear him out in demanding it himself from the society, still it is for them to move in the matter, and to move first. This would do much to redeem the character of the Committee which now suffers in the estimation as well of many in their own denomination, as of others. It is hardly to be expected that in this day of light and freedom they will take advantage of a copyright to prevent the circulation of a book. The old despotism of the "imprimatur" will not now be tolerated even in the form of first buying an author's thoughts, and then shutting them up from circulation. To use a figure of Milton's, let them feel that "books are to be ever as freely admitted into the world as any other birth," nor let them persist any longer in sitting like "envious Juno"..... "over the nativity of" this "man's intellectual offspring."

For the Register.

JUSTIFICATION BY FAITH.

The doctrine of Justification by Faith seems at first objectionable on moral grounds, for it has been misunderstood and abused. But let it be rightly apprehended, let faith be taken in a large, philosophical sense, and it will be seen that it was with eternal truth Luther pronounced this doctrine the unfailing test of a standing or a falling Church. It is not only true, but truth. It is not only reasonable, but there could be no reason without it. Woe unto man as a moral agent and a denizen of the world of spirits, but for this doctrine. Without it no Church can stand. Without it the idea of a Church of souls is impossible, unless a cattle-stall or a dog-kennel might also be called a Church. They cannot be Churches because they cannot exercise faith, that is, a moral, spiritual faith; for that mechanical exercise of mind which is generally called faith might be found even among them.

And yet this momentous principle, so distinguishing man from the beasts that perish, is a truth which he is prone to forget: for it is an expensive truth; a troublesome one; it requires sacrifices. In all ages men have rather inclined to the idea that they were to justify themselves by what are called the deeds of the law. All religions, true and false, have gradually declined from the high and difficult ground of salvation by faith to the lower and narrow principle of salvation by formal works; and often, even when salvation by faith was preached in so many words, it has been that mechanical formal faith, faith in creeds, which may be classed among works. The soul had as little to do with it as if it was a work of the hands.

The vocation of all religious Reformers has been to carry back the public mind from works to faith. The Jews had corrupted their religion in this matter, and accordingly the New Testament is full of justification by faith. Not only Paul but Jesus are loud in the praises of faith, to the plain undervaluing of works without it. And when the modern Paul, Martin Luther arose to reform the corruptions of the Catholic Church, Justification by Faith was constantly on his lips and pen. It was the same with the other reformers. However strenuously they might preach works, faith was to be at the bottom of them. Their requirement of works was always to be explained as the assertion of the Apostle James must be explained, that "a man is justified by works, not by faith only." On account of this assertion Luther used lightly to term the Epistle of James an epistle of straw, (epistola straminea); but he might have seen that there is and can be no inconsistency between the doctrines of Paul and James to any intelligent student of man's spiritual nature. Both are true, for they look at the matter from different stand-points; but if we go to the bottom of it, James is first to be explained according to Paul, before Paul is explained in harmony with James.

Faith is all in all to man, as he differs from a brute or a machine. For what are the works of the law without faith? The works of a brute or a machine. The outward act has no moral character. Only the belief that it is moral makes it so. It is not a religious act unless prompted by the faith, the belief that it is pleasing to God. It is not a benevolent act unless it springs from the faith, the trust that it will do good to men. Thus faith gives it all its virtue. "Whatsoever is not of faith is sin." It is the intention that marks our actions as good or evil—the state of the heart. The external deeds apart from this are of no consequence whatever in the sight of him who sees the heart. *Thus* we conclude, a man is justified by faith, by the internal principle, without the deeds of the law. This is no unreasonable and marvellous doctrine of which the world never dreamed before Christianity. It is as old as man—as old as the first created moral agent that served in heaven or earth.

And yet, we say again, men in every age forget. Men forget that they have hearts. It seems difficult for them to see into themselves beyond the outside of their bodies and limbs. They will begin to think that what they do with their hands is virtue or vice, obedience or disobedience to God. Hence the importance ascribed by the Jews to rites and ceremonies and an endless round of external practices, and their ever growing impression that these constituted religion. Full well did they need all that Paul could say in derogation from outward ceremonial, or the deeds of their law, and in commendation of faith, or the unseen principle of the heart.

And just so the Catholics before the Reformation were overlooking the spirit and making the letter of the commandment all. They too found religion in rites and ceremonies to the neglect of the heart and moral principles. They too needed all Luther's eulogies of faith and all his inculcation of Justification by Faith, as the only justification of which a moral agent is susceptible. A man is not just unless he is in his heart just. Nothing but motives can justify.

FIDES.

LETTERS FROM THE WESTWARD.

CINCINNATI, May 31.

I have plunged here, rather suddenly, into the heat of summer. These two days have been hot as July—cooled now, however, by showers and a cloudy day. We had felt on the river the glare of a more southern sun; but the breeze was fresh and the nights were cool. Here the heat has been quite wilting and disorganizing—as sudden to the city, almost, as to me. We are farther south than Baltimore, and the climate is better than Washington. Here the city slopes to the south, and the circle of bluff keeps off the cooler wind. We use the river water, which just at present is of a dirty amber hue, so that we cannot see our fingers through it against the light. It is very sweet and good, especially with ice. They say it will not keep long if filtered.

The vicinity is very beautiful—high ground (after you ascend the bluff,) deeply indented with ravines or ancient water-gullies, and covered with most rich and luxuriant forest verdure. Of its geological character I had heard before, from Prof. Locke of this place, whom I met on the Sound. It is high table-land, built up of thick layers of limestone and marl, gullied by river-beds to the depth of five or six hundred feet; so that from the river it seems a hilly country, while above you see the land is all the same height, the relics of a great plain. This the people here try to convince me is much finer than our horizon of hills. The Mammoth Cave in Kentucky is the uplifting and upheaving of these strata on an enormous scale; and the eyeless fishes in it (something like eels—Prof. L. has examined them,) are found also in caves in Indiana, seeming to show a great watery realm under ground.

The neighborhood of Cincinnati promises to rival that of Boston in the beauty of its rural residences. We drove out on Saturday to visit Mr. Perkins, who, you know, is or is to be the regular minister here. It is a very pleasant spot where he lives, about three miles from the city. He is very easy and independent in his terms—will not visit *ex-officio* as pastor, choosing rather to minister to "the sick and afflicted, the ignorant and criminal"—stipulates that he shall do all he can to abolish the Unitarian name and distinctive character—and claims, and of course uses, the liberty of saying what he chooses on all sorts of subjects. Accordingly, he preaches, or lectures, extempore, either with or without a text; generally on subjects of broad and public or social morals—sometimes however with equal power and great beauty on what is more peculiarly spiritual and devotional. And a most loyal and attached congregation he has, in attendance on his words. His intellectual power and substantial Christian goodness, gain him warm supporters and friends. Men have the utmost faith and sympathy in his movement, who are widely apart from his theological opinions. As to these, the Beechers, he says, are nearly right, in classifying him (among the trustees of their Education Institute) as "evangelical in sentiment, though belonging to no body of Christians." The result of his movement is, that the society take a very active and enlightened interest in whatever is for the good of the city and the general cause of benevolence. With unbounded confidence in him, they make him their almoner, and that on a fine and generous scale. For example, he ascertained that a "colored" church was very much in need of a sum of money for some especial purpose, perhaps to become free from debt. So, in his deliberate and practical way, he stated the case in the course of his sermon, and requested that whatever any one felt disposed to give, might be deposited in a box at the door. Accordingly, about eighty dollars were put in, which he took charge of; and the blacks were amazed the next day at receiving even more than they required, in this unasked for and unexpected way. Whether he helps or harms the good work he is engaged in, by withholding part of the usual parochial ministrations, and separating himself from our denominational name, is a question which no one can decide for him or them. I ought not to pass this matter by, without adding that I constantly heard mention of their late youthful pastor, Mr. Fenner; and never without the warmest affection and respect.

The view of Cincinnati from the river is not particularly prepossessing; and with its somewhat dingy and monstrous mass of buildings it cannot be called a beautiful city, externally. But after the first disappointment at seeing the ordinary business-look and the dirty, bustling streets, it reminds one more and more, by its generous proportions and liberal public institutions, of Philadelphia. The reading room, in particular, is the acme of literary hospitality. There is the charm of ease, leisure, and society—a pleasant contrast to Buffalo, as I found it, in the utmost stress of its business season, when one can hardly pass a word or a shake of the hand, the people hurry by so fast. That was pleasant too, very interesting, but in a different way. Here, there is no little natural pride for the city, its growth and honorable position, its institutions of various sorts, and its indigenous artists. All the world knows these. Baker, the sculptor, (whose Grazia, Egeria and Cincinnatus we have been looking at) and a young painter named Frankenstein, seem to attract most attention here just now.

The Observatory is on the top of a very neat stone dwelling-house, which, with porch and terraces, will make a fine show presently. There are two large rooms below; the family parlor, and the astronomical sitting-room, for the visits of subscribers. Between them is a wide hall, interrupted by a square pier built up from the solid rock beneath, and supporting the great telescope above. In the rear a building is going up for the transit-instrument and clock. At present, the telescope (with a chronometer) is the only apparatus. The ponderous tube, weighing a ton and a half, swings so beautifully, that you can point it in any direction with a touch of a finger. The internal structure of it is simple as that of a pocket spy-glass; but the mechanical apparatus about it, for making the polar distance &c., and the clock-work which make it keep pace with the motion of the stars, are very complicated as well as delicate. Prof. Mitchell is very properly jealous of the Paris fortifications and the Mexican war, as consuming money enough to found a wilderness of observatories. Though he is "a military man to the back-bone," having been educated at West Point and served in the Florida war, and though he is now Assistant General for the State, to "give proper credentials to those who want to have their throats cut," he has yet no fancy for the business our troops are engaged in now.

June 4.—I have been to see the Catholic Cathedral, a fine stone building, with a colonnade on each side in the interior, and some fine pictures already. The outside is incomplete. There are about 25,000 Catholics here, as I am told, mainly Germans—the German population being near 30,000. These foreigners became American or Republican *perforce*, different enough from the population of Spain or Italy; and it would be an abuse of terms to call them *Roman* Catholics. Intelligent men here like their influence, far better than that of the sects; and one of Mr. Perkins's achievments has been to prevent a separation of the public schools into Protestant and Catholic, by overruling the introduction of the Bible as a school-book.

I have been very much interested in hearing a letter written by Thomas Corwin, while he was governor, at the time of some mobs, which broke into several non-paying banks and disseminated their funds. It was very much in Mr. Pierpont's style, and seemed like the sketch of an elaborate speech, rather than a private letter. After saying how complacently each age thinks itself quiet, and an exception to the bloody and lawless times of the past, and how startlingly swift the course of a nation's life is spent, he gave the following outline of a course of universal history, or rather the history of each nation. "Chap. 1. Liberty. Chap. 2. Glory. Chap. 3. Wealth. Chap. 4. Luxury. Chap. 5. Vice. Chap. 6. Corruption. Conclusion, Destruction and Oblivion—Finis." Mr. Corwin is spoken of here with great regard and esteem. It is a severe test too, a man's judgment at home—one which not all public men can abide so well.

OHIO RIVER.

I am now as you see by the wiggling, fairly a going again towards the south-west, every stroke of the engine damaging my M. S. and taking me farther away from you. In leaving Cincinnati, I seem to be at least really quitting New England; though perhaps I shall not find it so, any more than before. I have been living for a week in quite a familiar and domestic atmosphere. I believe that persons who come in this direction, are agreeably disappointed, after a few weeks or months, to find that they are more at home, and have less longing for the East, than they anticipated. And after the comparatively close and sectional feeling one gets by living in one place, it is a great pleasure and a privilege, to come thus into contact and sympathy with such a country as this expansive and fertile west. J. H. A.

To the Editor of the Christian Register:

BOSTON, SEPT. 6.

Dear Sir,—Having received the following official communication, with the request that I "will obtain its insertion in our American Periodicals," I must beg you to give it a place in your columns. Yours truly, E. S. G.

At the Annual Meeting of the Members and Friends of the New-castle and North of England Unitarian Christian Tract and Missionary Society, held at Stockton-on-Tees, Durham, England, July 20, 1847, the Rev. James McDowell in the chair, the following Resolution was, on the motion of the Rev. George Harris, of Newcastle-upon-Tyne, seconded by Thomas Richmond, Esq., J. P., of Stockton-on-Tees, and supported by the Rev. Edward Hawkes, M. A., of Kendal, Westmoreland,—unanimously and cordially adopted:—

"That though it be a primary obligation on British Unitarian Christians to aim at the Reformation of the many evils which afflict the land of their birth, yet believing that the Universal Father has made of one blood all nations, and that it is their Christian duty to remember those in bonds, the Members of this Association feel it imperative on them to express their sympathy with the Millions in America, who are kept in Slavery, in defiance of the law and spirit of Christ, as well as in contravention of the letter and spirit of the American Declaration of Independence; and, peculiarly anxious that professors of the same religious principles should every where acquit themselves as freedmen of Christ Jesus, they have rejoiced in the labors of May and Follen, of Henry Ware and Channing, to free the slave: they join most heartily in the Resolution, adopted at the Annual Meeting of the American Unitarian Association, on the 27th May, 1847,—

'That we believe slave-holding to be in direct opposition to the law and will of God; entirely incompatible with the spirit and precepts of Christianity; and wholly at variance with a Christian profession:'—

And therefore, in the spirit of Christian friendship and fellowship, would earnestly beseech their brethren the Ministers and Members of the Unitarian Churches in America, steadfastly, and perseveringly, to act up to the spirit of this their Resolution, and by word and deed, in the spirit of Kindness and of Christ, to urge forward every enlightened effort to undo the heavy burdens, and let the oppressed go free, and thereby erase, for ever from their country the stain of disgrace, the shame and sin of Slavery." GEORGE HARRIS, Secretary.

[Extracted from the Monitor.

NEWCASTLE-UPON-TYNE, Aug. 7th. 1847.

My dear Sir,—I have pleasure in transmitting to you the preceding Resolution, with the request that you will obtain its insertion in your American Journals.

I unfeignedly rejoice that the great subject to which the Resolution relates is exciting greater practical attention in your country. It is one in which you well know I have ever taken deep interest. No one can regret more than I do that its advocacy should ever have been desecrated by virulent denunciations of the wrong-doer, or clamorous and unchristian cries for his excommunication. By Christian enlightenment, persuasion and kindness, can the cause of Emancipation be best promoted, and only thus would I desire to behold its coming triumphs. I pity the Slave, I pity more the Slaveholder; the one suffers wrong, the other inflicts it; the one is the passive victim of iniquity, the other the active agent of its existence and perpetuation. But remembering that Christ Jesus our Lord was manifested "to seek and to save those who were lost," I am satisfied that imitation of his conduct and spirit is far better and wiser than anathematizing the sinful, and banning intercourse with those whom we think to be acting in opposition to the law of Christian liberty and love. If in any way our Resolution may strengthen the hands of those who in the spirit of Christ are laboring for the deliverance of the Captive, and the enjoyment by the whole people of your land of the blessings of 'Life, Liberty, and the pursuit of Happiness," our object in its adoption will be accomplished.

With best wishes and Christian regards,

I am ever, yours faithfully.

GEORGE HARRIS.

Rev. E. S. Gannett, Boston, U. S.

For the Register.

T. W. Higginson, late of the Cambridge Theological School, will be ordained as minister of the First Religious Society in Newburyport, on Wednesday next. (Sept. 15.) A sermon will be preached by Rev. Wm. Henry Channing of Boston, and there will be other appropriate services by Rev. Dr. Nichols of Portland, Rev. Messrs Clarke and Fox of Boston, Stone of Salem and others.

No Ecclesiastical Council will be convoked; but ministers and members of religious societies and others interested in the occasion, are cordially invited to be present. The services will commence at 11. A. M.—and visitors from Boston will be able to return the same day.

LITERARY ANNIVERSARIES.

PHI BETA KAPPA OF CAMBRIDGE. [From the Daily Advertiser.] The meeting yesterday of the Harvard Alpha of the Phi Beta Kappa Society was an unusally full one,—more members being present than we have seen at any previous meeting.

The Hon. Theophilus Parsons was chosen President of the Society at this meeting, in place of Hon. Charles Warren, who has resigned.

The Society having proceeded to the First Church, a prayer was offered by Rev. Mr. Hale of Worcester, after which Hon. George P. Marsh, of Burlington, Vt., delivered an oration.

The oration was of the highest character. Its general object was to give a review of the extent and essence of existing knowledge.

We copy a paragraph or two from a sketch of the oration in the same paper. The subject, the extent and character of our own times.

The impression obtains a hold sometimes that the great thinkers of different past generations were as conspicuous, to the men of their own times, as to us as we look back upon them from ours. This impression is only the hasty thought which no study of past literature will confirm. Of the literati of the 16th and 17th centuries, those whom we most respect and venerate, had no such measure of esteem among their contemporaries. Any of the old Libraries, gathered in that day, has upon its shelves thousands of books which are as dead to us as is the literature of Carthage. What then if our age be marked as an age in which there is poured out a deluge of worthless literature. That deluge must be accounted for by the extraordinary literary activity of the age;—by this system which has thrown literature into the market; the system in which it happens that publishers are called pre-eminently "the trade." The literary activity is greater—the mass of publication doubtless is much greater, and so its usefulness is greater. The question to be decided is, whether it is greater in the same proportion.

When the literature of our age shall have been put to the test which will disclose its great men and great authors,—we have good reason to hope that that test will show, that, be the unsound portion what it may, the average standard of literature has constantly risen—and has been well sustained in its advances ever since the revival of learning.

The services in the church being over, the Society and its guests marched in procession to Gore Hall. After a few minutes the procession was formed once more, and the Society went to the College Hall to dine.

We understand that the dinner passed off with spirit and general hilarity.

It should be added that by vote of the Society wine was banished from the table. To adopt a jeu d'esprit from the inexhaustable fountain of his Honor the Mayor of Boston, the *glass* hitherto supposed necessary to generate *the electricity of wit*, was set aside for a galvanic experiment by means of *plates* and *water*. There certainly could be no question that the latter was a most successful experiment.

MADISON UNIVERSITY. The degree of A. B. was conferred in course on 19 young men, and that of A. M. on the same number. The honorable degree of D. D. was given to Rev. Pharcellus Church.

The graduating class of the Theological Seminary was small, numbering but eight from the full, and one from the partial course:—

The Anniversary season opened on Sabbath evening, the 15th, by a sermon in the Chapel of the University, from Dr. Fuller, of Baltimore. His text was—"*The poor have the gospel preached to them.*" From this, without naming the "cherished institution" itself, he educed principles which, in the judgment of his hearers, would effectually root out slavery in all its forms. It was a mystery with many, how the same man who advocated slavery in the controversy with Dr. Wayland, could so soon after this, preach such a sermon. Have his views been modified since the noted controversy? Or did he, in the earnestness of discussion, go beyond what his more deliberate judgment would justify!

ANNIVERSARY AT NEW HAMPTON, N. H. The New Hampton Institution celebrated its anniversary, Aug. 13th.

The number of the graduating class, in the female department, was fifteen, and several of the ladies have already received appointments as instructors in female seminaries at the South and the West.

There were three classical graduates, and four theological.

Thursday morning, the Rev. J. T. Jones of the Siam Mission was married to Miss Sarah Sleeper, late teacher in the female department, and the same afternoon they departed from New Hampton on their way to the port of embarkation.

BANGOR THEOLOGICAL SEMINARY. The anniversary exercises at that Institution were on the 24th ult. There were eleven speakers. In regard to these performances, this *general* remark was made.

"Perspicuity and vigor were the chief characteristics of their writing, and manliness and force of their speaking."

EAST WINDSOR THEOLOGICAL INSTITUTE. The annual examination and exhibition at this Institution took place on the 28th ult. There were fourteen speakers. Six of them, only, belonged to the graduating class.

MEETING OF OLD CLASSMATES. The Boston Traveller says that at the recent commencement at Yale College, there was a class meeting of the class which graduated in 1797—just *fifty years ago*. Twelve members of the class were present; the oldest of whom was the Rev. Sylvester Dana, late of Oxford, but now of this town, now 78 years of age. Rev. Dr. Beecher was of this class, and Warren Dutton, Esq. late of Boston. It is certainly a remarkable fact which was stated by one of this class, that of the 37 members who graduated half a century ago, 24 are believed to be still living and many of them in active life.

BOWDOIN COLLEGE Commencement took place Sept. 1st. 31 young men received the degree of A. B., and 42 that of A. M., in course.

The honorary degree of D. D. was conferred on Rev. Asa Cummings of Portland, and Rev. Swan L. Pomeroy of Bangor. The address before the Peusinian Society was delivered the day previous to commencement by Rev. G. L. Prentiss of New Bedford.

On Thursday, the Discourse before the Phi Beta Kappa Society, was delivered by Rev. Ephraim Peabody of Boston. His subject was the Tendencies of Modern Science upon the Religious Character of the Age. The Portland Advertiser speaks of the Discourse as one of singular richness, fulness and completeness of finish, both in substance and style." "Mr. Peabody was a poet in his earlier days, he is a poet still."—

BROWN UNIVERSITY. The attendance of Alumni and literary men was greater than usual, and the exercises of Commencement were all of a high order. A deeply interesting exercise, the meeting of the Alumni, was a Report by Prof. Gammel of the graduates deceased within the year, accompanied by sketches of their personal and public history, to which several of the gentlemen present added remarks, as names were read over of those they knew.

The number of regular graduates known to have deceased within the year is 21. Of these 10 are clergymen, 8 of the Congregational Church, 1 of the Episcopal, 1 of the Unitarian, 5 are lawyers, 3 are physicians, 1 a judge, and 2 were young men still at their professional studies.

On Commencement day, 33 young gentlemen received their degree of A. B. The honorary degree of D. D. was conferred on Rev. Dr. Newton Sheldon, President of Waterville College, and that of LL. D. on Joseph E. Worcester of Cambridge.

The exercises at the dinner table were unusually interesting. Several gentlemen made speeches, among whom were Dr. Palfrey and Mr. Charles Sumner, a sketch of whose remarks we transfer from the Providence Journal.

A sentiment was next proposed complimentary to the Commonwealth of Massachusetts and her public officers. To this the Hon. J. Palfrey, Secretary of Massachusetts and member elect of Congress, responded in a capital speech, full of point and humor. He spoke of the hospitalities which he, a citizen of Massachusetts, had received here, and playfully contrasting it with the conduct of Massachusetts

expelling Roger Williams from her borders, he declared that the contrast fillid him with shame and modification. In the same style he referred to the boundary contests which had been carried on between Rhode Island and Massachusetts, and to the exclusive right which Rhode Island claimed to the clams on both sides of the Bay. He proposed "*Rhode Island* driven like Hagar from the wilderness, yet the mother, not of one, but of many children of promise."

Charles Sumner, the orator of the preceding day, being loudly called for, expressed the gratification which he had derived from the exercises of the occasion. He spoke in high praise of the College Library, which was not only remarkable for its extent and variety, but for the admirable judgment and learning which had been displayed in its selection and arrangement. The collection upon bibliography, he said, was altogether the best in this country. For the arrangement of this library, for the admirable catalogue which displays its treasures, and for the remarkable skill which had been manifested in the recent valuable additions to it, the credit was due to Professor Jewett, whose recent appointment in the Smithsonian Institute would give the benefit of his talents to a wider sphere of action. Mr. Sumner alluded very happily to the place which had been selected for the meeting in the morning, the library. After a short time passed in the interchange of congratulations, in the presence of the masters of thought of all times and all countries, they formed in procession and marched through the streets, amidst the stir of business and the dust of traffic, to the Church. It seemed to him something in this more than accidental. It seemed symbolical. Thus should it ever be with learning, which should flow through the haunts of men to the house of God. He proposed as a sentiment, "*Learning*; may it always be tributary to morality and religion."

Hon. Henry Wheaton delivered the address before the Phi Beta Kappa Society. His subject was German, its Progress and Prospects, and was discussed with distinguished ability.

Meadville Theological Seminary. The following from the Christian Palladium furnishes very gratifying testimony to the great usefulness of this Institution, and is a fresh motive to its friends to continue and increase its support, and provide for its still greater success.

"Since the first of July we have been favored in West Bloomfield with visits from Bro.'s Elliot, Bates, and Fuller; all Students in the Meadville Theological School. Those visits have all been very gratifying to our brethren and friends in this place, and the preaching of those young men was listened to with much interest. Their visits and labors in various places, during the vacation of the school, we doubt not will exert an excellent influence towards that Institution.

That they have made high and valuable improvements by their studies at Meadville, it is presumed none who heard them can doubt. While listening to those young men, we could but think of the jealous fears put forth by some, lest our young men should be spoiled by attending that institution. Some have feared they would lose the energy and life of preaching, and come out cold, dull and formal. Such as heard those young brethren have had a striking sample of the very reverse. Their energy in speaking has by no means abated; while their method, manner and variety have very essentially improved. May God still bless them in the further prosecution of their studies, and may others be induced to go and do likewise."

The corporation of Vermont University have declined accepting President Wheeler's resignation, and he has withdrawn it. His reason for resignation was that he desired rest from the ardous labors which had impaired his health.

FOREIGN RELIGIOUS AND POLITICAL INTELLIGENCE.

West India Emancipation.—Rev. George L. Hovey, of Boston, delivered a lecture in the John-street Church, last Sunday evening, upon the results of West India Emancipation. Mr. Hovey was for three years a missionary in Jamaica, which island he left about two years ago, on account of ill-health.

Mr. Hovey said that there were few subjects on which a greater diversity of opinion prevailed, than on the results of emancipation in the British West India Islands. On the one hand, the benefits to all parties had been set forth in such glowing colors as to make the impression that the emancipated masses had suddenly emerged from the lowest state of degradation, to one of pecuniary independence and competence—from semi-heathenism to a high state of Christianity. On the other hand, *emancipation had been declared an entire failure*—having ruined the planters and greatly injured the emancipated people. The truth lay somewhere between these extremes.

In describing the condition of the people he spoke of the entire safety of emancipation. He mentioned the heart-felt joy of the people which they expressed in holding *religious services*, whenever they enjoyed any religious privileges. He then noticed the vagrant law, which was designed to keep the freed people from wandering about and begging their living, and stated the remarkable fact that in the first two years of freedom, not a negro had been taken up as a vagrant, whilst scores of white people had. (These were Irish emigrants.) The morals of the white population were greatly improved. Concubinage, which had been universal among planters, was no longer reputable, but marriages were frequent. The Sabbath market (which, while slavery existed, was the only market day of the week) was abolished—not a market in the island was open on the Sabbath; intemperance was diminishing, &c. The emancipated people were gradually, though slowly, improving; 20,000 of the emancipated now own real estate and pay taxes, and many of them are voters. Their physical condition is as comfortable as that of any peasantry in the world, though they as yet own but little property. They generally contrive to purchase at least a building spot and a little land, but continue to work on the estates for money to make improvements. Their style of living, houses, furniture and food is greatly improved. Intellectually, their progress has been considerable. They have many of them learned to read, and now have schools for their children. Their work is, however, just begun; 200,000 of the emancipated people in Jamacia alone, are yet without the means of grace or education for their children.

Their progress in morals is still slower. They were socially degraded to the lowest conceivable state. Marriage was almost unknown, and female chastity in a slave was not to be spoken of or expected. Great changes for the better had taken place. Marriage is now highly honorable, but by no means universal. Great efforts must yet be made by missionaries and christian teachers, before the polluting effects of slavery will be washed away from the mass of the people.

Mr. H. closed with an appeal in behalf of the American mission, of which he was for several years a member. This was commenced in the autumn of 1839, by five young men, who went out from New England as Congregational ministers. They were not sent or supported by any society, but went independently, to see if the negroes would not support them, and they be able to say that the emancipated slave has supported himself and the missionaries too. A good work is in progress. They have five churches, three hundred communicans, five ministers, seven schools, with four or five hundred scholars. Though the people have done all that he expected of them, the mission labors, and some of the missionaries have broken down and died, or left the field. Mr. H. is now attempting to raise six thousand five hundred dollars, to aid in the completion of the chapels, school houses, and dwellings, and relieving the pressing wants of the missionaries.

[Lowell Journal.

The Jews of Jassy. The Scotch Free Church have a mission for the Jews at Jassy, which is the stronghold of strict and bigoted Judaism, where the Jews are said to outnumber all the sects of christianity put together. A letter in the Edinburgh Record, under date Jassy, June 9th, by the Rev. Daniel Edward, gives a detailed account of the conversion, and baptism of a very respectable Rabbi—Nahum Meir Birman, and of the great excitement which it produced among the Jewish people. To show what obstacles are to be encountered in such cases, a single extract is sufficient. "When the duty of witnessing for Christ in his family and before the world was adverted to, he said, Abraham was set up as the highest example of faith, for having offered up his Isaac at God's command; and that he himself would need a faith eight times as great as Abraham's to sacrifice the temporal welfare of eight children;" and it is added that "the conclusion will show that he was quite justified in his fear that he would be called on to offer them." He did, however, make public profession of his faith in Christ, and offered with himself three of his children in baptism. But the reproach of the Cross has not ceased. The writer states that the "next day, Monday, having put off his Oriental dress (which we find essential for proselytes), he proceeded to his shop, attended by three friends. The Jews flocked together out of all the lanes in the neighborhood. Six individuals testify that not fewer than 1,500 must have been assembled opposite his shop. He opened his shop, but was obliged immediately to return. Stones, &c., began to fly, and several of Nahum's party received blows. The Jews scrambled over the paling at the back of his house, and threatened him with death. When the rabbi (who sent to ask if it was true) heard of the occurrence, he tore his hair and wept bitterly. The Jews have promised to support his wife if she will separate from him. We found it necessary to apply to the authorities to protect him the next day from the Jewish mob. Protection was promised. Several of the German tradesmen accompanied him to countenance and protect him."

In a letter of a later date from Mr. Eidershein, are given other interesting particulars, of which an extract must suffice.

"But what I have said does not exhaust the account of God's work here. You observe that I related the addition of *five* souls from amongst Israel to the Church, and the conversion of a Gentile Christian; but it seems as if the fire was beginning to spread. Already Jews have come to converse with Nahum about religion; and, as soon as the first tumult will be over, we hope to see, by grace, fruits of the work of God in his soul. In fact, we know that there are Jews convinced of the truth of Christianity, but who were not so far touched by the spirit as to enable them to make a *first* stand. Now, an epoch has come in the history of our mission—a precedent has been given, and, as far as we can judge, no better one could have been chosen. There is a general shake felt in the Jewish community; after Nahum's addition to the church every one feels as if not safe of his father, mother, brother, friend, neighbor, or teacher. A panic has spread, which, though it now excites to the violent efforts of despair, shewing itself in the unprecedented attempts the Jews are making, and in the schemes for our expulsion from the country, will necessarily reach (if by God's tender mercies we are upheld), and both break the charm of the rabbi's bans, and the tumultuous noise of the blasphemers, and forever deter the Jews from molesting our people; while, at the same time their courage will be taken away, and their efforts to lead inquirers astray will be lamed. But, more than that, the brethren have not a little been strengthened, and an example has been given to those who are without of the mighty power of God."

Rights of Jews. We extract from the *Prussian State Gazette* the following articles in the law lately passed by the Diets and sanctioned by the King, relative to the Jews in that kingdom:

1. Our Jewish subjects shall enjoy and be liable to, except so far as this present law otherwise provides, the same obligations and the same civil rights as our Christian subjects. 2. A Jew may be appointed to any office or employment, the functions of which do not comprehend the exercise of any of judiciary or executive power or of the police. Jews are also excluded entirely from any direction or interference in the departments of public worship or public instruction. Jews may be admitted at the Universities, if their statutes do not oppose it, as associates, and ordinary or extraordinary professors in medicine, mathematics, the natural sciences, geography and the languages.

They shall remain excluded from all other branches of education in the Universities—they cannot form part of the academic senate, nor exercise the functions of deans, rectors, or protectors. Jews may be admitted as teachers in the schools of art, manufacture, commerce and navigation. In all other respects the nominations of Jews to offices of teachers remain confined to the Israelite establishments for public instruction. Section 3. Jews shall remain deprived of the power of exercising representative rights. If these rights arise out of the possession of real property, the exercise thereof shall remain suspended so long as the property is in the possession of a Jew. The same provisions shall be applicable to the patronage and management of the property of the church. Jews cannot exercise personally any office of justice or police; nevertheless they may nominate a judge and administrater of police. Jews being proprietors of real property shall continue to bear all the charges, resulting from the abovementioned rights. When the patronage shall belong to a commune, the Jewish inhrbitants cannot take any part in it, but they shall support the charges resulting therefrom. Further, the Jews shall be held liable to the payment of all the ecclesiastical dues connected with their property."

The city of London has given a fair example of religious toleration to the world by electing a Jew (Mr. Rothschild) as one of her representatives; thus emancipating the last remaining sect that groaned beneath the weight of bigotry and prejudice, and publicly admitting the disciple of Moses to equal political rights with the follower of Christ.

Important Abolition Movements. Letters received here by the Caledonia from unquestionable sources, announce that on the 28th of July last the King of Denmark issued a decree that all persons who should be thereafter born in his dominions should be born free, and that all persons in servitude in his dominions on the 28th of July last, and remaining so on the 28th of July 1859, shall be absolutely free without compensation to the owners. In the negotiation with the colonists which preceded the issuing of this decree, he offered them the alternative of three years with a compensation of $60 per head for each slave, or twelve years without any compensation, and they chose the latter. Denmark has three small islands in the West Indies, viz; St. Croix, St. Thomas, and St. John. St. Croix contains about 30,000 slaves. St. Thomas and St. John perhaps 5000 more.

[N. Y. Jour, of Com.

People, for a good while, have been busy on all hands preparing abolitionist petitions for the next session (i. e. of the Chambers.) Many members of the Roman Catholic clergy take a strong interest in the matter, and some have even brought the matter into the pulpit. They hope to obtain thousands of signatures among the priests, and to find a still greater number among the members of their communion. If the signatures, which, this year, were above eleven thousand, could next session be reckoned by hundreds of thousands, the cause of the blacks would be very nearly won. * * *

When the national sentiment becomes decided, government will fall in with it, we believe, not only without reluctance, but even with avidity; for the emancipation of the slaves would at once be the consummation of a great moral obligation, and of the honor of the cabinet which should propose it. Independently of the institutions already existing for the abolition of slavery at Paris, there is a Protestant *Board of Correspondence*, the object of which is to collect all desirable information auxiliary to the promotion of this good cause. Professor de Felice, author of the pamplet on abolition of which I spoke to you last year, continues to set apart, for the same object, a considerable portion of his time and strength; and certainly the fine talents with which the Lord has enriched him, could not be more nobly employed.

For the rest France is receiving, or is about to receive, the example of second rate powers, to which it is desirable that she had set it. The king of Sweden, in concert with the States, has just decided on the emancipation of the blacks in the island of St. Bartholomew, the only possession belonging to Sweden in the West Indies. This prince had previously announced, in 1844, the generous design which he now renders effective. The legislature has placed at the disposal of government 50,000 francs ($9375) annually, for the redemption of the five hundred and thirty-one slaves that are in St. Bartholomew.

It is known that Denmark is on the point of entering on the same course; Holland likewise "We know *personally*," says the editor of the *French Abolitionist*, in his last number, "that in Holland they are preparing for emancipation with as much governmental activity as ability." On this subject, there is one consideration which impresses me: If Denmark and Holland soon unite on this question, with England and Sweden, all the Protestant countries of Europe will have freed their slaves, while the *Roman Catholic* countries, (France, Spain, and Portugal) will have kept theirs.

The Greek Church unites with the Protestant Church, to excite to jealousy that of Rome. They write from Bukarest, under date of February 25, that the General Assembly of Wallachia, in its session of the 23d, adopted a bill of great importance, and according to which, fourteen thousand families, more than sixty thousand Bohemians,—the property of the State, of the regular and secular clergy, and of all public establishments,—are set free. This very extensive act of philanthropy does the highest honor to the Hospodar, prince Bibesco, who took the initiative of it, and to the General Assembly of the province, who unanimously voted for it. After a discussion, in the course of which the noblest sentiments were expressed in favor of the emancipation of the inferior classes, on whom weighed the yoke of servitude, the Metropolitan, the head of the church, notwithstanding the opposition which this bill encountered among the clergy, was the first to give his vote, while he made an address to the assembled Boyars to engage them to follow his example. There still remain, indeed, ten thousand families, about forty-eight thousand individuals, belonging to private persons, in a state of servitude.

The other articles of the bill adopted by the General Assembly, provide that the emancipated Bohemians shall only pay a personal tax of thirty-three piastres, ($2.25) which will be deposited in a separate treasury, and appropriated solely to the redemption of the Bohemian serfs belonging to private persons.

Next day, prince Bibesco, the Hospodar, sanctioned the bill, and addressed a rescript to the General Assembly, expressing his satisfaction. He thanked the Metropolitan and the members of the Assembly, for having voted a law, which, said he, "the spirit of the age, and the progress of civilization have long demanded. This session," added he, "will form an era in the annals of Wallachian history. * *

[French correspondence of the Presbyterian.

RELIGIOUS SUMMARY.

Holland in Michigan. A town has been incorporated in Michigan by the name of *Holland*, in reference to the settlers who are to occupy it. Seven or eight hundred emigrants from Holland have already arrived at their new home, and others have followed them. Another colony is to be located in Iowa, and a large number of emigrants are tarrying at St. Louis till the land is selected. Several ministers accompanied them, who with their flocks leave the fatherland for the enjoyment of religious liberty. They are orthodox in doctrine, and members of the Dutch Reformed Church.

Baptists in Georgia. The Baptist denomination in Georgia numbers about 60,000 communicants. They have a University at Penfield, in Greene county, which in its Literary Department, has an endowment of about $80,000, and in its Theological Department an endowment of about $50,000.

The Presbyterian Church (old school) reports on examination, an addition of 7602 members for the year 1847, being 200 fewer than for the year 1846. The nett gain, over and above dismissions to other churches, deaths, &c., is 4739.

There are now in connexion with the General Assembly 343 candidates for the Gospel ministry, 231 Licentiates, 1713 ministers, and 2376 churches. The number of communicants reported is 179,455. Three hundred and ten thousand one hundred and sixty-four dollars have been raised during the year, for benevolent purposes, which is an increase of more than 50,000 dollars over the preceding year.

In no former period has such attention been paid to the religious instruction of the slaves as in the last few years, and in no part of the world have been gathered richer fruits to encourage the laborer.

Case of the Rev. Mr. Graham. Some two or three years since, Mr. Graham, a Presbyterian minister, published a pamphlet on the slavery question, in which he advanced such opinions in vindication of slavery, that the Synod of Cincinnati, of which he was a member, suspended him from the ministry. The case was carried up to the Assembly, which reversed the decision of the Synod, as unconstitutional, a test being adopted which was unknown to the Constitution. The Synod refusing to restore Mr. Graham, he lately applied to the old School Presbytery of Philadelphia for admission, and was received on examination.

The Episcopal Convention for Western N. York was held August 17. Present, Bishop DeLancy, 50 clergymen, and 50 churches represented. The Bishop stated that he had preached during the year, 250 times and confirmed 1600 persons.

There was a strong disposition on the part of many to bring up the Onderdonk question upon a resolution of instruction to the delegates or otherwise; but from some cause it was not presented. Most of the clergy disavowed any wish for his restoration, and three-quarters, at least, of the laity present were decidedly opposed to it; and it was thought that the sentiments of the laity of this diocese was strongly opposed to his restoration, and was so well known and understood, that none of the delegates dare go for his restoration, whatever might be their opinion on the subject.

The American Board. The receipts of the American Board for the financial year which terminated on the 31st of July last, from all sources amounted to $211,402; while the expenditures during the same period were $264,783. The ordinary expenditures of the Board have been materially increased by the large number of missionaries and assistant missionaries, (forty in all,) sent to different parts of the world since the last annual meeting. In addition to this circumstance, some twelve or fifteen young men, already under appointment, are expected to go forth in a few weeks.

General Association of Vermont. The Minutes of this body give the following statistics: 176 churches, 98 settled pastors, 48 stated supplies, 49 vacant churches, 51 unsettled ministers, 8 ministers dismissed last year, 16 ordained, 3 ministers deceased, 5 licensed, 105 added to the churches by profession, 170 by letter, 35 excommunicated, 192 died.

General Association of New Hampshire. This body met at Meredith Bridge, Aug. 24, 25, 26. In the Report of the State of Religion, it is remarked that "the different Associations all lament a general apathy in the things of religion, and indications of conformity to the world. All report a diminution from death and excision, surpassing the increase by profession; and with few exceptions, the increase from all sources does not equal the removals." And yet it is added, "there is a state of peace and harmony in our churches surpassed by no former years. All exciting influences, which have sometimes operated like destructive storms, have disappeared. There is generally a good attendance upon the means of grace on the Sabbath. The Sabbath school is regarded with favor, and is prosecuted with fixed and abiding religious principle. There appears to be an increasing conviction in our churches, that a greater permanency ought to be given to the pastoral relation. The benevolent operations of the day are taking a deeper hold of the affections of the people. The whole amount raised from all sources in the State for the cause of Home Missions, is $7045 54.

Liberal Bequests. The late Peter Stuyvesant, Esq., of New York, made the following disposition of his property. To the American Bible Society $5,000; to the American Tract Society $1,000; to the Institution for the Blind, $3,000; to the Protestant Half Orphan Asylum $5,000; remainder to relatives.

French Liberality. The following table exhibits the receipts and disbursements of French benevolent societies for the last year:

	Receipts.	Disbursements.
Evangelical Society,	$44,813,00	$43,453,00
Missionary Society,	19,220,43	18,386,18
Deaconesses,	18,750,00	16,312,50
French and For. Bible Society,	16,860,50	14,499,93
Primary Instruction Society,	8,575,12	13,601,50
General Interests Society,	7,595,93	9,574,15
Tract Society,	5,769,37	5,453,23
Protestant Bible Society,	5,354,66	5,361,93

Munificence. Mrs. Fatwell of Cambridge, recently deceased, left her entire property, of some $30,000, to the Baptist Board of Missions, and the Newton Theological Seminary. It is stated that Mrs. Farwell with her husband, the late Deacon Farwell, gave for benevolent objects during their lives equal to $100,000.

Churches in Cincinnati. In 1840, according to Cist's Advertiser, there were 43 Churches in that city; now there are 76, of which six are being erected. Nine of these churches belong to the Presbyterians of different schools and communions; eight to the German Lutherans and German Reformed; eight to the Roman Catholics; five to the Episcopalians: Congregational 2; Methodist Episcopal 12; Protestant Methodists 2; Wesleyan Methodist 2; Methodist Church South 1, English Lutherans 2; Baptist regular 6; Campbellites 5; Unitarian 1; Universalist 1; Restorationist 1; Christian 1; Bethel, Boatmen's 1; United Brethren 1; Welsh Calvinist 1; Welsh Congregationalist 1; Friends 2; New Jerusalem 1; Jew's Synagogue 2; Second Advent 1.

Dutch and German Churches. The triennial convention of the Dutch and German Reformed churches, was held week before last, at Reading, Pa. There was about twenty-four clerical and lay delegates in attendance, from the States of New York, New Jersey and Pennsylvania. The most important matter considered was the connexion between these two bodies. After years of effort, a kind of union was projected, of which this triennial convention was designed to be the first step and the preparative. But it was found by the Dutch brethren that a closer union would be impracticable, chiefly for doctrinal reasons, and Dr. Marselus moved the dissolution of the convention, and the cessation of all formal union. The German brethren opposed this, contending that there was no such doctrinal difference as to justify a separation. But on further discussion, and in view particularly of the published doctrines of Drs. Schaf and Nevin, the convention, at its first meeting, was formally dissolved, and the two bodies are now as far apart as ever. This bringing about unity by force is not apt to be very successful.

The Congregational Churches in Illinois are now more numerous than those either of the Old School or New School Presbyterians. And there has been in that State a very decided change of public sentiment, favoring the Congregational interest. Congregational ministers going West, will naturally seek the localities most congenial, and they will find them in Illinois, Michigan and Iowa. On the other hand, Ohio, Indiana and Wisconsin, (while the present policy prevails in the latter,) will, except in a few localities, offer less encouragements to those who prefer New England institutions.

SECULAR SUMMARY.

An interesting case of surgical relief. That there is much benevolence in our city among the medical profession, is well known. Called as they are to minister to suffering in every form, seldom are they indifferent to the claims of the unfortunate on their sympathy. Having been a witness to the skill and kindness of one of their number, we cannot withhold our testimony thereto, and we trust many may be benefitted from a knowledge of the facts which we will briefly state.

About four months since, a poor widow, who, during many years, had suffered from a painful malady that had been considered *incurable*, heard of a surgeon who had discovered a new and successful method of treating the disorder. Although the expectation of a cure had long since been relinquished, yet hope again revisited her spirit, and whispered she might even yet be "made whole." Any pecuniary compensation she was unable to offer; yet for the sake of her children, who depended entirely on her exertions for support, she ventured to apply for relief. She was kindly received, and her case examined, and, though it proved an aggravated form of *hernia* she was admitted as a patient. Knowing that no reward awaited him save that of an approving conscience, yet the benevolent individual alluded to has been unwearied in his attendance on this poor woman—being obliged many times to act as nurse as well as physician. Success has crowned his efforts, as she is now entirely cured.

The Surgeon who has labored so assiduously in the cause of humanity, must pardon us for making public what he would conceal; but it is the only return we can make for the satisfaction such disinterested benevolence has given us. We thank him for the additional proof he has afforded that the highest skill is often united with the noblest philanthropy. To any who may be afflicted with a similar malady, we would say, apply to Dr. George Heaton, No. 9 Winter street. [Transcript.

First Report of the Board of Education in Maine, 1847. This document contains the reports of the several committees and of the Secretary, Wm. G. Crosby Esq., of Belfast. On the statistical returns of attendance, the Secretary says:

"It is to be remembered, that the returns are but from about one half the towns and population in the State, and we have the astounding disclosure that there were, during the summer, about one hundred and twenty-two thousand children, and during the past winter, about ninety-five thousand, who did not darken the door of a school house.

Where were they—the future men and women, fathers and mothers, citizens, jurors, voters, sovereigns of the State? Were they under the watchful eye of parents and guardians, engaged in useful occupations, training for usefulness and respectability, qualifying themselves for the discharge of those duties which are soon to devolve upon them in the varied relations of life? or were they not rather rambling about the fields and highways, basking in the sunshine, loitering at the corners of the streets and in the purlieus of the dram shop, studying the vocabulary of the profligate and the blasphemer, training themselves for scenes of riot and plunder, qualifying themselves for the prison and the poor house? To those whose lot is cast in the peaceful quiet of the country, these enquiries may seem the offspring of a diseased imagination;—but to those who have been eye witnesses of the progress of vice and crime in our cities and seaport villages, they are full of fearful import. * * * * *

Whether it is within the scope or power of legislation to apply a remedy, is a question which I submit to the law-making power. But be that as it may, let the philanthropist, the legislator, the patriot, look at the fearful picture here presented, and say, whether he can justify himself in the sight of God, in sitting any longer with folded arms, when there is such a field for effort before him, such a work to do, and so much left undone.

Upon the subject of "Qualifications of Teachers," he eloquently remarks:

In the examination for the causes of the failure of our common school system in its practical operation, the want of thoroughly qualified teachers presents itself as one of the most prominent. For the skilful performance of every work, we look for skill and fidelity in the workmen employed. * * If it be true—and who doubts it?—that the child is father to the man—that the seed sown in childhood yields the fruit which must be gathered in manhood and old age—that as we sow, so shall we reap,—is it not the all important question for the generations which are to succeed us, "Who shall be our teachers?" If it be true—and who doubts it?—that the great business of a parent's life should be the education of his children, does it not become those of us who sustain that relation, to look well to the character and qualifications of those to whom we entrust them in their early years? If it be true—and who doubts it?—that the children of this people are to be the arbiters of the nation's destiny, is it not the dictate of wisdom, of prudence, to demand of those who are to form and frame them for their high destination, that they be *capable*—that they be *honest*? These are enquiries well worthy of serious consideration, and to be answered to our own hearts.

More Liberal Bequests. The Transcript states that the late Abraham W. Fuller of this city, by his last will, after several legacies to relatives and friends, amounting to thirty-one thousand dollars, gave to the "Theological Institution at Cambridge" one thousand dollars, and to "the Federal street Church, auxiliary to the American Unitarian Association," one thousand dollars.

Rev. Emerson Davis, D. D. of Westfield, has been appointed a member of the Board of Education, in place of William G. Bates, Esq., resigned.

Retired. Rev. Joshua Leavitt has retired from the editorial chair of the Emancipator;—John G. Whittier, the Quaker Poet, is said to be his successor.

NEW PUBLICATIONS.

Chamber's Cyclopædia. We have repeatedly noticed this valuable publication. No. 16 is just received, and it completes the work.—Gould Kendall and Lincoln, by whose enterprise it was brought out, can furnish all back Nos. and supply whole the work in two volumes, cloth, for $5,00.

Comer's Book-keeping. A new system of Book-keeping, composed by Mr. George N. Comer, has been recently published by Messrs. Wm. D. Ticknor & Co. The principal new feature of the work is, its dispensing with the formula or trouble of the Journal,—and this, is considered, by those who have used it, an important recommendation. A gentleman familiar with the labors of book-keeping in describing it, says:—"While the arrangement is concise, avoiding every prolonged and unnecessary detail, it is at the same time so complete in its definitions and explanations as to convey a clear and perfect idea of the matter contained."

The plan has already been adopted by several respectable business firms in this city, who say that they consider it an excellent and labor-saving system.

Ordination at Roxbury. The account of the Ordination of Rev. W. R. Alger at Roxbury, was received too late for insertion this week, and will appear in our next.

☞ THE PREPARATORY AND HIGH SCHOOL for Young Ladies, will be open for the reception of Pupils, on and after Monday, Sept. 13th, at 9 A. M. Terms, references, &c., given at the School Room, No. 339 Washington street.

☞ WORCESTER ASSOCIATION. The next meeting will be held in conjunction with the "Worcester West Association," at the house of Rev. Mr. Hinckley, in Leicester, on Tuesday, Sept. 14th at 5 o'clock, P. M.

H. Withington, Scribe.

☞ WORCESTER WEST ASSOCIATION.—There will be a Union Meeting, with the Worcester Association, at Rev. Frederick Hinckley's, Leicester, on Tuesday, Sept. 14th, at 5 P. M.

Henry F. Bond, Scribe.

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION will meet in Brighton, at Rev. Mr. Whitney's Study,—Warren's Gardens, on Tuesday next, Sept. 11.

☞ NOTICE. The gentleman who borrowed the Eighth Volume of Wesley's Works, from the Office of the Christian Register, is requested to return it.

☞ The same request is made respecting the *First* Volume of The "Modern Traveller."

☞ The same request is also made respecting the *First* "Volume of "Tucker's Light of Nature."

MARRIAGES.

In this city, by Rev Mr Coolidge, Mr Wm. B. Fessenden to Miss Sarah A. Rand.

2d inst, by Rev Dr Young, Mr Charles G. Wood to Miss Sarah H., daughter of John W. Bradlee, Esq.

In Brighton, on Thursday evening, by Rev Mr Whitney, Charles Smith, Esq., of Waltham to Sarah Smith of Brighton.

DEATHS.

In Somerville, Charles Bruce, Esq., 60, formerly of this city.

In Charlestown, Sept. 7, William W., only child of William and Alice W. Howard, 11 months 23 days.

In Pepperell, Sept. 1st, Capt. Nathaniel Sartell, 87.

At Newport, 28th inst. suddenly, Mrs Caroline, wife of Geo. M. Brown, Esq., of this city.

In Belvidere, Ill., Aug. 22d, Miss Diana Elizabeth, only daughter of Thomas W., and Diana A. Hartwell, formerly of Groton, Mass., 14.

In Hillsboro', Ill., 22d ult, Excy Sarah Freeman, 18, eldest daughter of the late Benjamin Freeman, formerly of Boston.

In Iowa, 13th inst, after a long and painful illness, Miss Sarah E., eldest daughter of Samuel and Sarah E. Colburn, in the 20th year of her age. During her illness she scarcely uttered a groan, but with calm resignation yielded up her spirit to God who gave it.

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THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY. NO. CXLIII., for September, 1847.

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II. Relation of Liberal Christianity to our Age and Country.
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X. The Catecombs of the Church of Rome.
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Intelligence.

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POETRY.

ODE

Performed at the Installation of Prince Albert, as Chancellor of the University of Cambridge. Written by William Wordsworth, Poet Laureate, and set to music, by Thomas Atwood Walmsley, M. A.

INTRODUCTION AND CHORUS.

For thirst of power that Heaven disowns,
For temples, towers, and thrones,
Too long insulted by the Spoiler's shock,
Indignant Europe cast
Her stormy foe at last,
To reap the whirlwind on a Lybian rock.

SOLO—Tenor.

War is passion's basest game,
Madly played to win a name;
Up starts some tyrant, Earth and Heaven to dare:
The servile million bow;
But will the lightning glance aside, to spare
The despot's laurelled brow?

CHORUS.

War is mercy, glory, fame,
Waged in Freedom's holy cause;
Freedom, such as man may claim
Under God's restraining laws.
Such is Albion's fame and glory:
Let rescued Europe tell the story.

RECIT.—(Accompanied)—Contralto.

But, lo! what sudden cloud has darkened all
The land, as with a funeral pall?
The Rose of England suffers blight,
The flower has drooped, the isle's delight,
Flower and bud together fall—
A nation's hope lie crushed in Claremont's desolate hall.

AIR—Soprano.

Time a checkered mantle wears;
Earth awakes from wintry sleep;
Again the tree a blossom bears,—
Cease, Britannia, cease to weep!
Hark to the peels on this bright May-morn!
They tell that your future Queen is born!

SOPRANO SOLO AND CHORUS.

A Guardian Angel fluttered
Above the babe, unseen;
One word he softly uttered—
It named the future Queen:
And a joyful cry through the island rang,
As clear and bold as the trumpet's clang,
As bland as the reed of peace—
"Victoria be her name!"
For righteous triumphs are the base
Whereon Britannia rests her peaceful fame.

QUARTET.

Time, in his mantle's sunniest fold,
Uplifted on his arms the child;
And, while the fearless infant smiled,
Her happy destiny foretold:—
"Infancy, by wisdom mild
Trained to health and artless beauty;
Youth, by pleasure unbeguiled
From the lore of lofty duty;
Womanhood in pure renown,
Seated on her lineal throne;
Leaves of myrtle in her crown,
Fresh with lustre all their own.
Love, the treasure worth possessing
More than all the world beside,
This shall be her choicest blessing,
Oft to royal hearts denied."

RECIT.—(Accompanied)—Bass.

That eve the Star of Brunswick shone;
With steadfast ray benign
On Gotha's ducal roof, and on
The softly flowing Leine;
Nor failed to gild the spires of Bonn,
And glittered on the Rhine.
Old Camus too on that prophetic night,
Was conscious of the ray;
And his willows whispered in its light,
Not to the zephyr's sway,
But with a Delphic life, in sight
Of this auspicious day:

CHORUS.

This day, when Granta hails her chosen Lord,
And proud of her award,
Confiding in that Star serene,
Welcomes the Consort of a happy Queen.

AIR—Contralto.

Prince, in these collegiate bowers,
Where science, leagued with holier truth,
Guards the sacred heart of youth,
Solemn monitors are ours.
These reverend aisles, these hallowed towers
Raised by many a hand august,
Are haunted by majestic powers,
The memories of the wise and just,
Who, faithful to a pious trust,
Here in the founder's spirit sought
To mould and stamp the ore of thought
In that bold form and impress high
That best betoken patriot loyalty.

Not in vain those sages taught.—
True disciples, good as great,
Have pondered here their country's weal,
Weighed the future by the past,
Learned how social frames may last,
And how a land may rule its fate
By constancy inviolate,
Though worlds to their foundations reel,
The sport of factious hate or godless zeal.

AIR—Bass.

Albert, in thy race we cherish
A nation's strength that will not perish
While England's sceptred line
True to the King of Kings is found;
Like that wise ancestor of thine,
Who threw the Saxon shield o'er Luther's life,
When first, above the yells of bigot strife,
The trumpet of the Living Word
Assumed a voice of deep portentous sound,
From gladdened Elbe to startled Tiber heard.

CHORUS.

What shield more sublime
E'er was blazoned or sung?
And the Prince whom we greet,
From its hero is sprung.
Resound, resound the strain
That hails him for our own!
Again, again, and yet again,
For the Church, the State, the Throne!—
And that presence fair and bright,
Ever blest wherever seen,
Who deigns to grace our festal rite,
The pride of the Islands, Victoria the Queen!

MISCELLANEOUS.

ELIOT'S BIBLE.

[From the Christian Alliance.]

MESSRS. EDITORS:—An article, headed "Eliot's Bible," appeared in your paper some time since, and has been copied by others, containing some interesting statements respecting the Stockbridge Indians. * * We quote a portion of your article. * "From a letter which has lately come into our hands, we are assured that many copies of Eliot's translation are now in being, and read in worship by some among the "last of the Mohegans." The Mohegans were taught Christianity by a philanthropic Englishman named Stockbridge, in the western part of Massachusetts. From this place they were long since removed to Green Bay, on the northwestern shore of Lake Michigan, from whence they have recently been removed to the Indian Territory, where they are known as the Stockbridges. They are christianized and acquainted with the English language, yet they hold the name of Eliot in high veneration, and are able to read the Scriptures translated by him into the "language in which they are born." We feel assured that this account is correct, and are able to substantiate it," &c.

We confess we are among the number of those who supposed that the only purposes to which Eliot's various translations into the Indian tongue could now be applied, were those of a philological character; that the poor Indian could no longer read its dark and forbidden characters. Such seems to have been the impression of Dr. Francis, who in his life of Eliot, Spark's series, p. 234, says, "A century and a half has elapsed since the last impression of the volume [Bible] appeared; and it is thought full of melancholy interest, that the people for whom it was designed may be considered as no longer on the roll of living men, and that probably not an individual in the wide world can read the Indian Bible." * *

The Stockbridges were a portion of that great family of indians, who, as their tradition would seem to indicate, came, many years ago, from the far West, and scattered themselves all over New England, and other portions of this eastern country, forming themselves into those various tribes, which were found here at the period of the first settlement of this country. Dr. Field, in his history of Stockbridge, says:

"Though these Indians [the Stockbridges] were at first called *River Indians* by the English, they were more generally denominated Housatonic Indians, until the incorporation of this town. Since that time they have been commonly called Stockbridge Indians. They have also, as well as the tribe at New London, Conn., been called Mohegans, which is a corruption of their proper name Muhhekaneews."

These Indians came from the vicinity of Hudson river, and settled upon the Housatonic about the year 1734. A mission was commenced among them the same year, "by Mr. John Sargeant, then a candidate for the ministry, assisted by Mr. Timothy Woodbridge as schoolmaster. They were patronized by the board of Commissioners for Indian Affairs in Boston, of which his excellency, Jona. Belcher, then British Governor of Massachusetts, and Dr. Benj. Colman, a clergyman in Boston, were the most active and influential members." Their living, however, in separate settlements, as they did, was found to be a serious evil, as it interfered "with their instruction, especially with the schooling of the children." * In 1735, a township of land was granted them, "six miles square, to be laid out on the Housatonic river, immediately north of Monument Mountain." The indians removed here in 1736, "and in 1739 the town was incorporated, and called Stockbridge, doubtless after Stockbridge in England." Mr. Sargeant continued his labors here until 1749,—assisted, however, in some of his duties, by Col. Ephraim Williams from Newton, and Mr. Josiah Jones from Weston, who moved here in 1737—when he was called away by death at the early age of 39. He was succeeded in this mission by the celebrated Jonathan Edwards, who labored here until 1758, when he was called to the presidency of Princeton College. It was at Stockbridge, where Edwards wrote or completed his great work on the "Will."

The successor of Edwards was Dr. Stephen West, who was ordained pastor of this church in 1759, and remained here until 1818. Such, however, were his infirmities, that he received a colleague in 1810—the Rev. Ephraim G. Swift. "For several years he [Dr. West,] communicated instructions as his predecessors had done, both to the Indians and the English inhabitants. His common practice was to preach to the Indians on Sabbath morning by an interpreter, and to the English in the afternoon. 'But as it was very difficult to obtain a suitable interpreter, and as the English rapidly increased by the accession of families from different parts of the country, and became capable of supporting the gospel themselves, Dr. West, in 1775 relinquished the instruction of the Indians, and with it the income received from the commissioners, to Mr. John Sargeant, son of the first missionary, who perfectly understood their language. The Indian professors, however, were not immediately separated from the church. They retained the same relation to the church and people as heretofore; but instead of receiving instruction from Dr. West through an interpreter, they received it directly from Mr. Sargeant in their own language. This state of things continued until their general removal to the township given them by the Oneidas, in 1785 [called New Stockbridge, N. Y.,] when the professors among them, then 16 in number, were regularly dismissed, formed into a new church, and Mr. Sargeant was ordained their pastor." Mr. Sargeant remained with them until his death in 1824, at the age of 77 years. Somewhere about this period, these indians were removed from *New* Stockbridge to Green Bay, and more recently, it seems, to the Indian Territory. We have seen but few records, of late years, of this remnant of a tribe, for whom so many hearts, in years past, beat so fervently, and were glad to meet with the above notice of them, which has called forth these remarks. We have been indebted principally to the history of Stockbridge, by David D. Field, D. D., successor of Dr. West, as pastor of the church in that town, for the above sketch of the Housatonic Indians, and the quotations above, not acknowledged, are taken from that work.

We have been particular to specify those who labored as missionaries among these Indians in Massachusetts, in order to correct an error of yours, that "the Mohegans were taught Christianity by a philanthropic Englishman, named Stockbridge, in the western part of Massachusetts." This is entirely incorrect. * We believe that every one connected personally with this mission were Americans. * *

We confess we were not a little surprised at the statement that Eliot's Bible was still in use among these Indians. This translation was made into the dialect of the Natick Indians. The language spoken by all the New England Indians, was the Mohegan—it was varied by different dialects, though essentially the same. This is the opinion of the younger Edwards, but Heckewelder makes the Delaware the common stock of these dialects. [See this matter discussed by Pickering, in Massachusetts Historical Collections, appended to Elliot's Indian Grammar.]

Eliot's Indians at Natick spoke a different dialect from the Stockbridges, who were christianized many years after, in the next century. It must of course have been a sealed book to the latter, unless they were taught to read it. We have no record that the missionaries among them made use of Eliot's Bible during the residence of the Stockbridges in this State. Indeed, there is very good evidence to the contrary—for Mr. Sargeant, the first missionary among them, translated "the account of the creation, the fall of man, the calling of Abraham, God's dealings with the patriarchs and the children of Israel, the prophecies concerning the coming of Christ, &c., the four Evangelists, the Acts of the apostles, and all the epistles;" [History of Stockbridge,] which he would not have done, if he had Eliot's translation in use—and we nowhere read of its subsequent introduction among them. D.

ELIOT'S BIBLE. The article on Eliot's Bible, was written by one our associate editors, who is absent from the city, and will doubtless give attention to the subject as soon as this number of the Alliance reaches him. The letter of which he spoke, and which he probably has with him, has never come into our hands. [Eds. Alliance.

NANTUCKET.

Taken altogether, in its origin, progress, prosperity—its sterility, wealth, intelligence, sand-bars and surf—this is quite the most remarkable place in the world. Tadmor was a wonder, and Baalbec a puzzle, but Nantucket is a miracle. The more I look at it and think about it, the more singular it appears to me. There is no place on the globe that offers such a curious study to the politico-moralist as this. About a hundred and eighty years ago, in those precious good old times that conservatives are always whining about, when every town was embellished with a public whipping-post, and men were "had up" before ecclesiastical tribunals for kissing their wives on the Sabbath, there came to the town of Salisbury, on the Merrimack river, three strangers, who begged the privilege of sheltering themselves from a pelting rain-storm beneath the shed of Thomas Macy, a quiet farmer in those parts. The privilege was granted, and when the storm subsided the strangers departed and went on their way. It was afterwards discovered that these three men were Quakers who were fleeing from the persecution of the public authorities, who, to show their love to God, thought it necessary to hang everybody that construed biblical texts differently from themselves. Thomas Macy was immediately seized and thrown into prison, his goods and chattels distrained upon, and his family left to shift for themselves. He sent a petition to the general court, begging to be released from prison, setting forth, in very simple, but touching language, that he had ignorantly offended in allowing the Quaker wayfarers a shelter beneath his roof, and that in so doing he had only done towards a fellow-man what he could not have denied to a dog. After being kept in prison a year he was released; but finding himself a kind of outcast in the pious neighborhood of Salisbury, he resolved to remove to some far country, where the people had less religion, but more humanity. So he put his family and all their worldly gear into a small boat, and set himself afloat upon the desert waters in search of a new home. As he kept no log of his voyage, we know not what perils he encountered, nor what sea-serpents he saw; but there can be no doubt that his dangers were many, and his hardships great. After being driven about on the wide waters for many days, he at last discerned the sandy cliffs of this island, and thinking from its desolate look that no Christian persecutor would ever follow him thither, he landed with his family, and being hospitably entertained by the native Indians, who had never before seen the face of a white man, and liked to cultivate a curiosity of the kind among them, he remained a year. There was a charm for the honest-hearted Thomas Macy in the sublime desolation of the island.

The waters abounded with a great variety of fine fish, which the Indians caught without difficulty; on the shores were clams, quahogs, periwinkles, oysters, and many other crustaceous delicacies; the Indians cultivated corn and tobacco, and tradition says that there were trees enough on the island to supply them with firewood. But with all these essential elements of happiness, there was still wanting the converse of friendly neighbors; so the persecuted pilgrim returned to Salisbury and gave so bright a picture of the delights of his new home, that some half a dozen families were tempted to return with him. They were men of simple habits, of strong virtues and benevolent hearts. One of their number, shortly after they landed, went to the top of a hill to look upon their Canaan, and seeing the parched and desert aspect of the land, turned to the sea, where he saw whales spouting and gamboling among the crested waves; stretching out his arm he pointed to the ocean and said to his companions, Yonder are the green fields which will be cultivated by our children. The prediction has been remarkably verified. From that day the inhabitants of the island have devoted themselves wholly to the sea, and have drawn from it immense stores of wealth. At one time Nantucket had a greater amount of tonnage employed in the whale fishery than any other place in the world. At the present time they have but eighty ships, while New Bedford has nearly double the number.

The people have suffered severely, at different periods, from the effects of war, famine and fire, but the energetic and indomitable spirit of their ancesters still exists among them, and they present quite the most remarkable instance of the pursuit of property under difficulties that the world can offer. The cheap facility of intercourse with the main land by means of steam, has caused some modification in the primitive habits of the people, but they remain unique and thoroughly old English in their speech and customs, and will probably remain so forever, in spite of the flocks of visitors who resort to the island during the hot months, to enjoy the bracing sea air and the fine ocean scenery. The town itself is composed mainly of old weather-beaten frame houses covered with pine shingles, and entirely destitute of all architectual graces or the embellishment of paint; the streets are crooked and straggling, and so sandy that you have to wade through them, rather than walk. That part of the town which was destroyed by fire last year, has been rebuilt with substantial brick buildings, the streets straightened, and the general appearance of things greatly improved. They have plenty of good school-houses, able teachers, and a really handsome Athenæum, with the nucleus of a library and a museum of natural curiosities. But the charm of the island to a visiter lies in its desert hills and sublime ocean prospect. The simple grandeur of the scene, as you stand in the middle of the island, with the ocean gleaming in a bright belt around you, can only be (conceived of by those who have stood in the middle of a western prairie. But here the brown poverty of the soil, the absence of all appearances of vegetable fertility, and the blue sea in the distance, are elements of desolate grandeur, that the prairies lack. You might imagine yourself standing upon the first spot of primal earth which emerged from old Chaos before the garniture of trees and flowers, of rocks and running water, were added to the surface of our globe.

There is a tradition among the inhabitants that when their forefathers landed here from Salisbury, they found the island well covered with trees, but there are no vistiges of them remaining now. There are a few ornamental trees planted in the town, which appear to thrive well, but the land out of the town, which is still held in common and undivided, being used chiefly for the pasturage of sheep, is entirely destitute of a tree or a shrub. The herbage is very scant and poor, but the sheep thrive upon it, and make the finest mutton I have tasted. [Corres. N. Y. Mirror.

SCYTHE MANUFACTORY.

The Gospel Banner, of Hallowell, contains an interesting account of a large scythe manufactory in North Wayne, Me. It has been put into operation by the individual enterprise of R. B. Dunn, Esq.

North Wayne is situated in the western part of the county of Kennebec, in the town of Wayne, distant about 5 miles from Winthrop, and 15 miles from Augusta and Hallowell. It is located in a valley, surrounded by high and fertile ridges of land.

The Banner proceeds to give the following account of the establishment:

Ten years ago some one undertook to start a scythe factory on the stream that passes through this valley. He built one brick building, did some work—and failed. In 1840, R. B. DUNN, Esq., then of Poland in Cumberland county, purchased that factory and the entire water privilege. There might have been also a saw and grist mill on the stream, and two or three dwelling houses near by; but this was all. Mr. D. purchased the whole, and one hundred and fifty acres of land adjacent; and, with nothing but a good credit, based upon Yankee ingenuity and moral integrity, to start with, revived the scythe-making business and commenced the extension of the works. Good calculations and sure profits enabled him to extend the business, until now, as we have said, he has the largest manufactory of scythes in the world. There is nothing in the United States or in England equal to it. Nor is this all: he makes the *best* scythes in the world; when we say the "best," however, we do not mean to exclude from an equal claim to praise in this respect, Hale's works in Waterville, between which there has been a rivalship for excellence that has brought the work of both up to the point of perfection. There are now on that stream five factories for forging, plating, grinding, polishing and finishing the scythes, besides about an equal number of shops suited to the smaller works connected with the main buildings. The number of scythes manufactured per year is about twelve thousand dozens, or one hundred and forty-four thousand scythes annually. These are of the various constructions required by the fashions of the different States of the Union, and for the cutting of grass, grain and bushes. Those, we noticed, made for the Southern market were very long and wide—they were designed for grain cradles. The Pennsylvania Dutchmen require them—but it must take the sons of Anak to swing them. Yankees require a lighter load. Mr. Dunn supplies the wholesale dealers in all the Atlantic cities from Maine to Baltimore, and delivers them without cost of transportation. He has also orders frequently from Memphis, Tenn.; St. Louis, Missouri; Chicago, Ill.; Cleaveland, Ohio, &c. &c. His teams for the supply of our merchants nearer home, traverse every part of New England, drawn by noble spans of horses and driven by accomplished agents in the business. The establishment gives constant employment to more than one hundred men, and support, probably, to three times that number of wives and children, in or near the village which his Works have created. Of course, in that once obscure and retired place, he has bought and built everything at a cheap rate; and yet, as he informs us, his outlays have not been less than eighty thousand dollars—in water privileges, in factories, houses and lands. The village is, of course, all new, and, like those built by Yankee mechanics, is very neat and tasteful. All the houses, indeed, with but two or three exceptions, are but a story and an half high; they are, however, every one of them painted white, with ornamented yards in front, and pretty gardens in the rear of them. There are about fifty of such that now constitute the village. One large two-story tavern is eligibly situated. There is but one store in the place; but that is the largest and most elegant one in the county of Kennebec. It is owned and kept by Mr. Dunn, and is filled with every variety of goods required by his workmen or the farmers and people of the country around.

Besides the Scythe Factories, Mr. Dunn also owns a splendid grist and flouring mill, of four run of French burr stones. Though not so extensive as some other mills of the sort in the state, it is said to be the *best* mill, in its construction and finish, that there is in Maine.

Two or three buildings, near the stream, are devoted to the grinding of new scythes. The grindstones are large, weighing some four tons each, and are turned by water power, with the velocity almost of lightning. A case work encloses them, on the top of which the grinder sits astride, holding his scythe in an open space that lets the tool lie upon the revolving stone.

To enlarge his water-power, Mr. Dunn has recently purchased the privilege above him, at Underwood's Mills, in Fayette, and is now able to command the water of twenty ponds extending northward to Mt. Vernon and New Sharon. This will make his stream unfailing. He has also erected a second dam below his original one, and has already erected some buildings upon it. We hope he will compel that power to make scythes enough to supply the whole United States.

PROPRIETIES OF PUBLIC WORSHIP.

An American who spent several Sabbaths in London, gives the following interesting statement of the manners and customs of the English, when engaged in worship.

1. When the people enter their pews, they at once engage, for one or two minutes, in silent prayer. Episcopalians kneli for the purpose, Dissenters bowed their heads against the front of the pew. This gave to the whole scene an air of solemnity, befitting the day and the place.

2. They have their pews as well supplied with Bibles as with Hymn books; and when the scriptures were read from the pulpit, each hearer took a Bible and followed the reader. And when the text was named, or, in the course of the sermon, a passage of scripture was cited, all would turn directly to the place, and observe, not only the passage, but the connection.

3. I saw many persons, mostly young, taking notes of the discourses, and therefore, giving a fixed attention, as if unwilling to lose a single thought.

4. The congregations were remarkably quiet and attentive. Preaching of moderate worth was listened to without any indications of restlessness or contempt.

2. When the benediction was concluded, the minister and people remained for half a minute in silence. Not a pew door was opened, nor a hat, or glove taken, not a foot moved.

6. They were exceedingly moderate in leaving the house. In no instance, did I see the aisles crowded. They seemed willing to wait for one another.

7. Gentlemen retired from the house of God, as respectfully as from the house of a friend—they did not put on their hats until they reached the door.

8. After retiring from the sanctuary, gentlemen as well as ladies went *home*. The Post office was closed, and no letters or papers were delivered on the Sabbath.

RULES FOR THE JOURNEY OF LIFE.

The following rules, from the papers of Dr. West, were, according to his memorandum, thrown together as general waymarks in the journey of life:—

Never to ridicule sacred things, or what others may esteem such; however absurd they may appear to be.

Never to show levity when the people are professedly engaged in worship.

Never to resent a supposed injury till I know the views and motives of the author of it. Nor on any occasion to retaliate.

Never to judge a person's character by external appearance.

Always to take the part of an absent person who is censured in company, so far as truth and propriety will allow.

Never to think the worse of another on account of his differing from me in political or religious opinions.

Not to dispute with a man more than 70 years of age, nor with a woman, nor an enthusiast.

Not to effect to be witty, or to jest, so as to wound the feelings of another.

To say as little as possible of myself, and those who are near to me.

To aim at cheerfulness without levity.

Not to obtrude my advice unasked.

Never to court the favor of the rich by flattering either their vanity or their vices.

To speak with calmness and deliberation, on all occasions; especially in circumstances which tend to irritate.

Frequently to review my conduct and note my failings.

On all occasions to have in prospect the end of life and a future state.

FLINT'S GEOGRAPHY. The History and Geography of the Mississippi Valley; to which is appended a Condensed Physical Geography of the Atlantic United States, and the whole American Continent; second edition; by Timothy Flint, author of "Recollections of the last Ten Years in the Mississippi Valley."
For sale at the office of the Christian Register, 1½ Water street. ap11

THE CLAIMS OF CONGREGATIONAL CHURCHES. A Centennial Address, being a Plea in Vindication of the rights of the Church in Peperell, Mass., delivered Feb 9, 1847, by Charles Babbidge, Minister of the First Parish.
This day published by CROSBY & NICHOLS, 111 Washington st. is3t je19

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